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MEMOIR OF THE LATE MR. THOMAS GEORGE,

ONE OF THE DEACONS OF THE BAPTIST CHURCH, MEETING-HOUSE ALLEY, PORTSEA.

BY THE REV. CHARLES ROOM.

THAT the principle of grace should adapt itself to the essential elements of individual character, is what might have been conjectured from the analogy of divine operations. Creating nothing in vain, the varieties of intellectual and moral conformation which are observable in mankind, were not intended by their author to be annihilated or greatly interfered with by its bestowment. Aiming to supply what is defective, and to correct what is irregular,—in one word, to restore the character from the ruin into which it had fallen,—no new arrangement or modification of the faculties and affections is designed, but simply the reparation of the whole. Removing the unsightly additions to the fabric which have accrued from human pravity, it leaves it in its original integrity, with no alteration but the principle of life. Like the dew which falls upon the petals, and steals into the nectaries of the most delicate flowers, without violating their structure, or altering, save to improve, their fragrance and hue, so

that influence from above which is adumbrated by the former, displaces nothing in its descent, but accommodating itself to the minutest phenomena of character, only tends to heighten their beauty, and to develop their genuine use. We are hence prepared for that general identity of mental and moral aspect with what precedes conversion which we ordinarily witness; abating, of course, the freshness and prominence acquired by those more latent characteristics with which religion has a peculiar affinity, and which, like veins in unpolished marble, lay previously concealed. Nor need it be said to those who knew him, how entirely these remarks are borne out by the subject of this memoir. After sustaining the Christian character for a period of forty-five years, we imagine that divine grace made no other alteration in his general make than that of spiritualizing the warm affections which were doubtless natural in his case. And it was well for the church, and the general circle of his

observers, that grace thus adapted itself to his original constitution ; for whatever had been gained in a more enlarged understanding, had been but a poor compensation for the spirit of love by which he was so eminently distinguished.

Of Mr. George, love may truly be said to have been the principal characteristic, while everything seemed to be converted into aliment for its nourishment and growth. His countenance, his voice, and his general bearing, were impressed with this attribute. Possessing, in an eminent degree, "a heart of flesh," it seemed the principal avenue through which he was accessible. The understanding itself was approached chiefly in this way ; and while every accession to its stores was modified by the medium through which it passed, receiving the hue of the affections as it ascended to the colder region above, his utterances might well be designated the utterances of the heart. Replete with sensibility, he seemed alive to the wants of all who needed his assistance ; and to his prejudice—where he came in contact with the selfish and designing—his only failure appeared to be an inability to withhold. In the most literal sense, he "gave to him that asked of him, and from him that would borrow of him he turned not away." To resist appeals to his liberality he seemed incapable, and well does the writer of these lines remember him saying, that among the various calls of ministers, and they were many, he had only refused a contribution in the case of an unknown applicant, which he ever afterwards regretted.

To the poor of the church he was a liberal benefactor. Ever attentive to their appeals, there is reason to believe that, in addition to his known beneficence, their applications were responded to in numberless instances which never met the observation of others ; for it was a feature in his kindness to attach that

privacy to his benefactions which knows no witness but the all-seeing eye, and from a delicate regard to the feelings of the beneficiary, to confine its knowledge to the party concerned. Nor is it improper to state, although unknown before, that for many years he was in the habit of placing the sum of five pounds at the disposal first of three, and afterwards of two friends, for the benefit of the more indigent members of the church, having distributed in this way, it is conjectured, the greater part of two hundred pounds ; remarking with a smile when he confided the amount to the latter almoners,—“it is but little that I can do for him who has, I trust, done much for me.” Of his liberality to an extensive relative circle, though delicacy forbids enlargement, it were improper to suppress the mention of his kindness to the two orphan children of a near connexion, who were cherished by him from an early age till advanced to mature and independent life. Well might he hence have appropriated the language of the patriarch :—“When the ear heard me, then it blessed me ; and when the eye saw me it gave witness to me : because I delivered the poor that cried, the fatherless, and him that had none to help him. The blessing of him that was ready to perish came upon me ; and I caused the widow’s heart to sing for joy.”

As a deacon of the church, which office he sustained for fourteen years, all that might be conjectured from the preceding sketch may be justly affirmed of him. Not only was he the friend of the poor, whose “table” he augmented as well as “served,” but of his fellow-members, his brother deacons, and of his pastor in particular. Not soon will his kindness be forgotten by the latter. Incapable from his nature of encroachment, had he even been less acquainted with the scriptural limits of his office, he could not have defined with greater practical pre-

cision the boundary where the functions of the deacon terminate, and those of the elder commence. Happy in the affectionate respect of the surviving officers of the church, it is yet due to the departed to dwell upon his kindness to the writer, his sympathy with him under every trial, his joy in his success, and his readiness in every way to strengthen his hands and encourage his heart.

To "continue ever" belongs not to the servants in Christ's house. For some years the health of the deceased was, accordingly, on the decline. Visited more than once with attacks of paralysis, a rapid prostration of strength became painfully evident during the last two years of his life, which, but for the unremitting assiduity of his amiable partner, would, in the estimation of his medical attendant, have much sooner terminated his existence. "The time of his departure," however, at length arrived, and after an illness, during a great part of which

he was but slightly conscious of what transpired, and was capable of little more than to respond that "Christ" was "precious," on the 14th of September, at the age of sixty-nine, he gently "languished into life." A native of Lymington, where he spent his earlier years, Portsmouth was his adopted residence; where, having retired from a successful career in business in 1835, he resided till the period of his death. Entering a second time into the married life, he was united in 1830 to Miss Rolfe, who still survives to lament his loss. He was interred in his family grave at Lymington, and his death was improved by his pastor on the following Lord's-day evening, to a numerous auditory, from Ezek. xxxvi. 26, "I will give you a heart of flesh." Were every church replenished with such members, and every bishop surrounded with such deacons, there would perhaps be but too little desire for heaven.

THE RISE AND PROGRESS OF THE BAPTISTS IN SCOTLAND.

FROM THE CIRCULAR LETTER OF THE BAPTIST UNION FOR SCOTLAND, 1843.

CHRISTIANITY was introduced into this island at a very early period of the gospel dispensation, and it is evident that the first Christian missionaries, whatever their honoured names, who planted the standard of the cross on the British shores, held, in common with the primitive church, the distinctive principles of the baptists, and that these principles were maintained by the Christians of this land for several hundred years. This is rendered abundantly manifest from two historical facts; namely, that the immersion of Christians, and not of children, was practised till the introduction of popery in the seventh century, and that, even after the bestow-

ment of the ceremony upon children, immersion itself was retained till the reformation.

1. The ancient British church did not practise the immersion of children or even of minors.* When Austin, the popish missionary, with others, visited the island at the close of the sixth and beginning of the seventh century, through their instrumentality thousands of the Saxons were dipped in the rivers upon a profession of faith. He however found Christian churches amongst the ancient Britons who did not baptize children, and being anxious to bring them into the Romish church, he made three de-

* Encyclop. Metropolit.

mands of them, one of which was to give baptism to their children, but they would not yield. A crusade was afterwards undertaken against them, which was attended with a cruel massacre.* At this period, immersion in the Romish church was administered to children seven years of age, and so continued for centuries;† these were called minors; and it was to this the Britons would not submit. A fierce controversy followed, which lasted about a hundred years, not as to the mode, for all immersed, but as to the subjects, whether they should be believers or children. A Saxon prince, named Ina, in the eighth century, brought the controversy to a summary close, not by appeal to the word of God, but by a law requiring children within thirty days old to be dipped, under a penalty of 30s., equal to £30 now, and if the child died undipped, the personal estate was to be forfeited.‡ Thus the baptism of children came to be general in this country. The ancient Scottish records were destroyed by the English, but these British and Saxon memorials abundantly prove that the first Christians in this island were baptists, and so continued for centuries. Moreover, the power of the pope and the errors of popery did not extend to the northern part of the island till some time after they were established in the south.

2. Immersion continued in use, both in Scotland and England, till the reformation. In the canons of councils held at Perth, in the years 1242 and 1296, one of the appointments in the administration of the ordinance was, "that before the immersion, the aforesaid words should be pronounced."§

* Bede's Eccles. History of England.

† Robinson, Eccles. Researches and History of Baptism.

‡ Collier's Eccles. History. For these and other authorities, see Mann's Lectures on Eccles. History, and Orchard's Sketch of the Baptists in Britain.

§ Halle's Annals of Scotland, "ante immersionem dicantur verba supradicta."

The brazen font, in which the children of the kings of Scotland were dipped, was taken away from Holyrood chapel by the English in 1544, and was afterwards destroyed in the days of Cromwell.* In the Edinburgh Encyclopædia it is candidly asserted that in this country (Scotland) sprinkling was never practised in ordinary cases till after the reformation; but that Scottish exiles, who had renounced the authority of the pope, having fled to Geneva, from persecution in England, implicitly acknowledged the authority of John Calvin. At Geneva, a book was published in 1556, containing forms of worship approved by Calvin, and, amongst other things, the administrator of baptism is enjoined to take water in his hand and lay it upon the child's forehead. For this authority, these exiles, returning to their own country with John Knox at their head, in 1559, established sprinkling in Scotland, from which it made its way into England.† These facts, obtained from the highest literary authorities, afford abundant evidence, not only that the first Christians were baptists, but also the first Christians of Great Britain.

3. The first traces of the baptists in Scotland, after the reformation, occur in the time of the commonwealth. Having always been the avowed and distinguished friends of liberty—mental and corporeal, civil and religious—the distinctive peculiarities of the baptists both attracted great attention and gained many converts during that memorable age of the march of freedom. But we regret to say that the bigotry of the religionists in Scotland, and their fermented ardour for presbyterian and covenanted uniformity, were so powerful that independency and anabaptism were almost as much dreaded and scorned by the leaders of that age

* Simpson's Ancient Baptismal fonts.

† Edinburgh Encyclopædia, Art. Baptism.

as black prelacy.* The result was, that the baptist movement of that day was mainly English—a circumstance of itself enough to blind the eyes of the Scottish people. Moreover, the movement was made entirely by men belonging to the army; and the very fact that they had conquered, and were in the country for the purpose of keeping the nation in subjection, was enough to prevent any impression either as to immersion or independency.

The English army under Cromwell came to Scotland in 1650, and many of the soldiers and officers were baptists. These kept up the worship of God in the regiments, preached the gospel, and immersed those who from among them received the love of the truth. Some of the troops were stationed in Leith and Edinburgh, and the baptists had a church there. In 1653, they printed and published at Leith a fourth edition of the Confession of Faith, drawn up by the London baptist ministers. To this edition they prefixed a preface, “signed in the name and by the appointment of the church of Christ usually meeting at Leith and Edinburgh, by Thomas Spenser, Abraham Holmes, Thomas Powell, John Brady.”† At that same time they immersed a considerable number in the water of Leith, among whom, it is said, was Lady Wallace of Craigie. At Cupar in Fife also, there was a troop stationed, in which was a baptist preacher named Browne, who both preached the gospel and immersed several of the regiment in the river Eden.‡ A considerable impression seems to have been made on the minds of many. At a ministers’ meeting held at Edinburgh as early as October, 1651, some of the assisting elders ventured to give it as their opinion, ‘that children should not receive the sacra-

ment of baptism till they could give confession of their faith.’ Some ministers also embraced baptist views;—Alexander Cornwell of Linlithgow, and Thomas Charteris of Stenhouse, are said to have “baptized old people, maintained ana-baptism, and would not baptize infants.”* In 1659, the baptists in and about Edinburgh promoted a petition for universal toleration to all Scots except papists and prelatis.† But when the English troops left the country upon the restoration of the profligate Charles in 1660, all traces of the baptists in Scotland seem to have vanished—a fatal termination was put to the progress of their principles, and to the reign of civil and religious freedom.

4. The next trace of the baptists in Scotland is to be found in one Sir William Sinclair of Kiess, in Caithness, who lived in the early part of the eighteenth century, was immersed in England, came home, preached the gospel, immersed those who through his instrumentality were brought to a knowledge of the truth, and formed a baptist church on his own estate; and, notwithstanding his rank, suffered much persecution. An old man who had heard him, and who was pastor of the church formed by him, was alive in 1829.‡

Some Scotsmen, like Sir William Sinclair, became baptists in England, but either they never thought of spreading their views in their native land, or they lacked opportunity. Among these was John Macgowan, the celebrated author of “The Shaver,” “Dialogues of Devils,” &c., and who was pastor of the baptist church assembling in Devonshire Square, London.

5. No permanent effort was made to establish the denomination in Scotland till 1765, when Robert Carmichael and Archibald Maclean were immersed, and a baptist church was formed in Edin-

* Abundant evidence of this may be found in the “Letters and Journals of Principal Baillie.”

† Maclean’s Letters to Richards.

‡ Lamont’s Chronicle of Fife.

* Nicoll’s Diary.

† Maidment’s Historical Fragments.

‡ Peter Grant of Granton’s Journal, July 1829.

burgh, consisting at first of nine persons, having Carmichael for their pastor. Maclean was chosen his colleague in 1768; after which time baptist views rapidly spread into various parts of Scotland; It is not necessary further to pursue the history at present; this can be better done on some future occasion, as we hope it will. The jubilee of 1765 was 1815, and probably it was forgotten amid the din of war and Waterloo. But its centenary must not be forgotten. Let 1865 be a jubilee to the Lord; let it be characterized by a new and vigorous impulse given to the exertions and liberality of the baptists in Scotland. But let it not be said that we are to wait for two-and-twenty years, and then to begin and do something. No, by that time many of us may be sleeping in the dust of death, or unable to share either in the toils or the spoils which may then be our lot. The voice of wisdom to every baptist in Scotland is, "Whatsoever thy hand findeth to do, do with

thy might; for there is no work, nor device, nor knowledge, nor wisdom in the grave whither thou goest." A great work is to be done for God, and for truth, and for souls. Our substance, our time, our exertions, and our hearts are all needed, and are all demanded by the Head of the church. We have already seen that our distinctive principles existed in this island for hundreds of years at an early period of the Christian dispensation. We verily believe that they are again to spread and to fill the whole land; and that infant sprinkling, and every semblance of popery, are destined to give way before them. Let us be strong in faith; let us be cemented together in holy oneness for the work. Now is the time for us to be up and doing, so that when 1865 arrives we may have doubled or trebled our present strength, filling every corner of our beloved land; and then we and our children shall be able to accomplish still more for the Lord our God.

ANSWER TO A QUERY ON MARRIAGE.

Our number for July contained a query on marriage to which no reply has been received. In the eighth volume of the Works of the Rev. William Jay, collected and revised by himself, we find an Essay, written and published many years ago at the request of the ministers of the Wiltshire Association, some extracts from which will furnish a full answer to our correspondent's inquiry.

If nothing express had been said on this subject, the conclusion might fairly have been drawn from these general commands which forbid all chosen and needless association with the irreligious, founded on the danger of contamination.

The case may be confirmed, in no inconsiderable degree, from the state of the Jews. It is scarcely necessary to mention that the Jews were forbidden to marry with the surrounding nations. But it may be proper to state two objections.

First. It may be said that the pro-

hibition was confined to the seven accursed nations of Canaan. But this was not the case. Ammonites, Moabites, and Egyptians are reckoned by Ezra among those from whom the returned Israelites were to be separated; and none of these belonged to the race thus devoted to extermination.

Secondly. It may be supposed that this law was political, and regarded this people only in their civil and national capacity. But the futility of this will be demonstrated by remarking; first, that

they were allowed to marry with individuals of any of the neighbouring countries when they became proselytes. This shows that the interdiction regarded not their nation, but their religion. And secondly, that the reason always assigned as the ground of the prohibition is not political, but moral; and therefore universally and constantly binding. Thus we find Moses saying, "Neither shalt thou make marriages with them: thy daughter thou shalt not give unto his son; not his daughter shalt thou take unto thy son. For they will turn away thy son from following me, that they may serve other gods: so will the anger of the Lord be kindled against you, and destroy thee suddenly."

But to come nearer. Have we not in the New Testament a prohibition the most explicit?—"Be ye not unequally yoked together with unbelievers." We are aware that some are disposed to take this scripture in a larger sense, as forbidding to join with such persons in church communion. But, in answer to this—not to remark, what we think cannot be denied, that the expression of *yoke-fellow* is more used in reference to marriage than to church-communion; the former application of it being the natural and original, the latter, of course, only the borrowed and secondary; I say, not to avail ourselves of this circumstance, we observe that we have nothing to fear from admitting the explanation proposed. For if Christians are forbidden to join with unbelievers in church-communion, surely they are equally enjoined not to enter with them into the marriage contract. What! were the converted Corinthians commanded to "come out from among them," and yet be permitted to enter into the closest affinity with them? Were they ordered to be *separate* and not to *touch the unclean thing*: and yet be allowed to become *one body*? Was there to be no "fellowship between righteousness and unrighteousness, be-

tween light and darkness;" and yet were these to be united for ever? Was "he that believeth to have no part with an infidel," and yet suffer them to be *partners* for life? Was "the temple of God to have nothing to do with idols," and yet were idols to be set up within its walls?

But if this be not deemed sufficient to establish our doctrine, let us attend to the language of the apostle when speaking *expressly* of marriage. "The wife," says he, "is bound by the law, as long as her husband liveth: but if her husband be dead, she is at liberty to be married to whom she will: only in the Lord." Now, though this be stated, as the occasion of the words required, in reference to a widow, the limitation unquestionably extends to all Christians in the same relative circumstances. This then is the law of the house. This is the indispensable consideration—*ONLY IN THE LORD*. Thus the will of God is fully made known, and there are two things we ought to remark with regard to it.

First, He cannot err in his decision. His "judgment is always according to truth. His understanding is infinite." He views a subject in all its bearings, in all its consequences, in all the possibilities of its operation. He sees effects in their causes. He knows the end from the beginning. He perceives how we should think, feel, and act in every untried state of being. How qualified, therefore, is he to undertake to direct us! And to what implicit respect and absolute compliance is the determination of such an adviser entitled!

But, secondly, we should remember that his counsel is not advice, but command. Considered indeed as speaking from a regard to our welfare, a love to our souls, he is the friendly monitor; but as to our obligation to obey, and the danger we incur by transgression, there he is nothing less than a Sovereign. It is at your peril to cast any of his words

behind your back. "See that ye refuse not him that speaketh."

If people were as easily satisfied in receiving truth as they are in opposing it; if no more was needful to influence practice than to produce conviction; it might be unnecessary to enlarge after the adduction of the preceding arguments. But, alas! in spiritual concerns men venture their souls on such trifling evidence, as, were it to govern them in their temporal affairs, would lead their fellow-creatures to conclude that they were either madmen or idiots. Here we need *line upon line, precept upon precept*. Let us then specify some of the disadvantages and injuries that arise from an infraction of this law among professors of religion. And here we may observe—

That it scandalizes others. It counteracts, discourages, and confounds ministers. It injures the minds of your fellow-Christians. It proves a distress to the strong, and "a stumbling-block to the weak." It turns that "which is lame out of the way." To your pious relations it occasions the most painful regret and anxiety. "And Esau was forty years old when he took to wife Judith the daughter of Beeri the Hittite, and Basemath the daughter of Elon the Hittite, who were a grief of mind unto Isaac and Rebekah. And Rebekah said to Isaac, I am weary of my life, because of the daughters of Heth: if Jacob take a wife of the daughters of Heth, such as these who are of the daughters of the land, what good shall my life do me?"

It excites suspicion of your own religion. At least it shows that you are not alive to its principles and privileges: that if you ask its advice you can follow your own opinion; and that if you profess to please it, you are not afraid to offend it. Would you marry an enemy of your own before you believed there was a change of disposition wrought in him? And why? Because you love

yourselves—this would prevent it. And if the love of God prevailed in your hearts, would you marry an enemy to God before you discerned in him an evidence of conversion? "Do not I hate them, O Lord, that hate thee, and am not I grieved with those that rise up against thee? I hate them with perfect hatred. I count them mine enemies." What do ye more than others? Should not the line of distinction between the church and the world be not only real, but visible? Should not the Christian universally appear? Are not his choice and refusal, as well as his sorrow and joy, to evince the empire of religion? "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus. Whether therefore ye eat or drink, or whatever ye do, do all to the glory of God." These are the injunctions of God. And we are to "esteem all his commandments concerning all things to be right, and to hate every false way."

Again. We call upon you to remember the duties enjoined upon Christians with regard to their households. The discharge of these duties in married life requires union, countenance, assistance. They cannot be performed to advantage, if at all, where in the heads of the family there is a contrariety of convictions, dispositions, and pursuits. Peter, therefore, enforces his admonition upon husbands and wives by this motive, "that your prayers be not hindered." For imagine the case we are condemning. Does the man seek the glory of God in all he does, and the woman her own glory? Does the woman make the will of God her rule, and the man his own will? Instead of striving together they draw adversely, and the design of the union is defeated. Are there children? Some will be likely to adhere to the father; some to the mother. Are there servants? Some will be likely to attach themselves to the master; some to the mistress. Thus the husband

and wife will, probably, keep a perpetual watch over each other, unwilling to lose any of their respective influence; and the house will be divided against itself.

We observe, also, that we personally need every assistance we can receive in our passage to heaven. There is surely enough in ourselves, and in the way we travel, to keep us back, without engaging any one constantly to retard our progress, either by opposition or diversion! What need often have we of counsel in spiritual darkness and doubts? of comfort in soul-trouble? of stimulation by reproof or example in our religious languages? "Two are better than one, because they have a good reward for their labour. For if they fall, the one will lift up his fellow: but woe to him that is alone when he walketh: for there is not another to help him up." He is a friend indeed who knows the road, will journey with us, and afford us seasonable succour: but what assistance is to be derived from one who has no eyes or hands, or who is going in a contrary direction? Is it enough, when we want daily and hourly support, that a companion will not try to interrupt us?

For here—and this is another consideration—here not to help is to hinder. The very attraction of the mind from high and holy things by continual discourse about other subjects, will be no inconsiderable detriment. For it is by the frequent recurrence of divine things in our thoughts and in our conversation, that we become spiritually-minded, and continue so. Pious emotions may be starved where they are not assassinated. Fire will be extinguished immediately by water: but it will go out in time even for want of fuel.

But we do not go too far when we say that an irreligious connexion is likely to prove the most effectual instrument in the world to injure us, not only by weakening our impressions, chilling our affec-

tions, and drawing us off by degrees from various duties, but also by perverting the judgment, and enticing to sin. "They were mingled with the heathen, and learned their works; and they served their idols, which became a snare unto them." "Evil communications corrupt good manners." And here several additional things should be seriously considered. For instance—

The example is near—is always in sight.

Evil has more power over us than good. An oath when heard will make a deeper impression than a prayer. Profane images are more easily retained in the mind than pure ones. Evil falls in with our depravity; and always finds in us a friend to welcome and to strengthen it.

The danger is greater if the unconverted party be the husband, as he has the advantage of superior authority and influence.

The more attachment there is, the greater the hazard of moral injury: for affection is wonderfully assimilating. Like fire, it reduces every thing it seizes into its own nature. We are always in a great measure the same with the object of our regard. The image, by its frequent entrance into the mind, and by its residence there, leaves its impression and resemblance.

But if you should escape unhurt morally—which would be but little less than a miracle—still you may experience bitter trials; and under these crosses you will not be able to look up to God for support and deliverance with the same cheerfulness and confidence you would feel if they were afflictions of *his* sending. But you have chosen them. Hence painful reflections of mind. Hence you *may* expect to hear as the inquiry of conscience, and as the censure of providence, "Hast thou not procured this unto thyself? Thou hast done foolishly; from henceforth thou shalt have wars." Yea, something of this kind *must* be ex-

pected. "If my children forsake my law, and walk not in my judgments: if they break my statutes, and keep not my commandments: then will I visit their transgressions with a rod, and their iniquity with stripes." He has said, "If ye walk contrary to me, I also will walk contrary to you." And he is a faithful God. And he is able to make good his word. He can take satisfaction out of our chosen delights. He can remove them in his anger. He can leave them to produce leanness in our souls. Though he forgives the iniquities of his people, he takes vengeance on their inventions.

To which we may add—and these are natural and unavoidable consequences—the painful anxiousness of living with those from whom you fear that you shall be separated for ever; and the peculiar disagreeableness of being connected with those who are incapable of the principal part of your affection. Love them you may indeed as husband or wife; but not as believers; not as followers of our Lord, to whom you are allied by stronger ties than human, and which can never be dissolved. Must not this be a vast deduction of happiness; a bitter ingredient in the cup; a kind of daily death?

We have thus endeavoured, by placing the subject in various points of light, to prove that Christians, in the business of marriage, ought to confine their choice to pious characters only. But, to relieve the minds of some who deserve pity rather than censure, let me remark two or three instances in which the rule laid down is not transgressed.

First. It sometimes happens that both parties are ignorant of divine things at the time of marriage, and one is called afterward. When this is the case, the blame does not attach. But the individual, renewed by divine grace, now feels pains and anxieties to which he was before a stranger. It is the nature

of grace to excite, with a concern for our own welfare, a concern for the salvation of others, especially of those to whom we are tenderly connected by blood, friendship, or affinity. How can I endure the thought of being severed for ever from her in whom my happiness is so much bound up? 'How can I bear,' will such an Esther say, 'to see the destruction of my kindred?' She will therefore pray, and use every persuasive method to allure. She will endeavour to render her religion lovely and attractive. It is what the scripture enjoins. 'Ye wives, be in subjection to your own husbands, that if any obey not the word, they may without the word be won by the good conversation of the wives: while they behold your chaste conversation coupled with fear.' And, for the consolation of such, be it remembered that after a trial, and perhaps a long one, of their faith and patience, God has frequently heard their petitions, and succeeded their endeavours. After performing religious exercises alone, they have gone to the house of God in company; and have walked together as heirs of the grace of life.

"Secondly. Persons may be mistaken after due examination. Every thing admits of counterfeit. There is a specious imitation of every Christian grace, as well as of every moral virtue. But we are not accountable for our inability to read the heart. This is the prerogative of God only. 'By their fruits we are to know them.' If the profession be fair, and the life blameless, there is no objection upon this ground to hinder choice.

"Thirdly. There is another case which, perhaps, to some will not carry the same force of conviction. Yet we do not express ourselves without due deliberation and council.—It is this. Two individuals, both at the time of promise destitute of religion, may solemnly pledge themselves to each other, and before the actual accomplishment of the covenant engage-

ment, one of them may become pious,—we will suppose it to be the man,—in this case we affirm that he would not be at liberty to violate his promise, under the pretence of looking out for a character congenial with his present views. If some contend that marriage be nothing more than a civil contract, all must allow that it is nothing less: and not to observe the coercion of the case—not to observe that the law could enforce the claim; the insufficiency of justifying a civil offence by a religious reason, and the ridiculousness of the attempt—what a dishonour would be done to the cause of the gospel by such prevaricating morality! For such it must appear to the world. Whereas we are to “have our conversation honest among the Gentiles:” we are not to suffer our “good” to be “evil spoken of:” we are to “avoid the very appearance of evil;” such is the holy delicacy of the gospel!

This seems to be one of those cases in which a good man “swareth to his own hurt and changeth not.” And trying

as the scene may be, if by the consent of the other party he be not honourably disengaged, we should advise him to a plain, straightforward policy; and to expect that, in a combination of circumstances so peculiarly providential, all will be over-ruled for good, either by way of usefulness or trial.

And if even *this* solemn consideration be not sufficient to discharge a man honourably from one to whom he has contracted himself, will anything else? Can anything else? What! is he to trifle with a sacred engagement, and to wound the affections, the respectability, the health, the peace of a female, because another object comes in view subsequently, in his opinion, more eligible for person, for fortune, for address?!! If a man wished to sink the honour of religion, and to disgrace the value of the Christian—how much more should it ever be the ministerial character! he could not take a step that would more effectually accomplish his purpose.

BIBLE CIRCULATION.

The conductors of the American and Foreign Bible Society have just published, in the New York Baptist Advocate, an appeal to their countrymen for increased contributions for the circulation of the inspired writings throughout the world, giving a compendious view of what is doing, and what ought to be done, in one of the most important departments of Christian labour. It will afford us great pleasure if its republication in our pages should produce a tangible effect on the funds of our own Bible Translation Society, to whose operations it is equally applicable.

At a period like the present, when faithful translations of the sacred scriptures, made by brethren in whom there is deservedly reposed the highest confidence, are multiplied beyond all former precedent, can our churches, and the friends of the Bible in every part of the country, justify themselves in withholding the requisite means to publish and widely distribute these copies of the holy volume?

China, with her hundreds of millions of unevangelized population, is now

thrown open to our endeavours. Our missionaries stand at the opened doors, and call, in loud and moving entreaty, for the means to send God's word by thousands among that reading people. Shall this entire year pass away, and you not answer this appeal? How can we meet these missionaries, and the Chinese themselves at the bar of God, if we are unfaithful to them at this exigency?

In Siam, on the borders of China, we have had for years a faithful and laborious missionary engaged in translating

the scriptures. The New Testament is now finished, and the printing in progress; the funds are exhausted, and on your liberality it now depends whether the work shall go on, and the millions of Siamese read the gospel in their own tongue, or whether the press shall stop, and the light of life kindling on those darkened shores be put out. Brethren, friends of the Bible, will you answer this appeal?

With the wants of the Burmans and Karens you are measurably acquainted. At great expense their languages have been learned, and the scriptures translated and printed. Shall these words of life be widely diffused, when God is giving daily attestation of his approving favour?

Hither India presents a spectacle at this time full of interest. That land which Dr. Carey, and his associates and successors, for the last half century, have been labouring to fill with the knowledge of the Lord; where a single mission press, under the control of our brethren at Calcutta, actually prints and sends forth 90,000 volumes of the sacred scriptures in a year, and yet finds the demands increasing upon it; where nothing is requisite but increased liberality, to spread abroad the leaves of the tree of life wide as the winds of heaven may bear them. Will you enter with renewed vigour on this noble work?

Africa, long injured and neglected, is now accessible to Bible distribution at several points. We distressingly need funds to print the New Testament, just translated by one of our laborious missionaries, ere disease or death, in that

pestilential climate, shall hurry its author away.

Shall Germany, Denmark, and Greece be forgotten by us? Our persecuted brethren there have no hope of peace and prosperity, but in the benign result of Bible principles widely diffused among the people. Is this the time for us to withhold our aid, and shut our ears against their beseeching entreaties for more Bibles, more Testaments, more means to send God's light abroad, in the midst of the darkness and corruptions which cause even professed Christians to be persecutors of the disciples of Jesus?

Many parts of our own country send up the imploring cry for the bread of life. At a time when the senseless reliance on Romish forms and fooleries, either undisguised, or partially diluted, is revived; when the battle cry between the Bible and tradition is waxing louder and louder, and Jesuitism, with all its specious modes of attack and defence, is putting her invention to the rack for new methods to undermine the public confidence in the word of God, hitherto happily prevalent; is this the fitting occasion to neglect supplying our population, increasing nearly a million a year, with the sacred scriptures?

Obedience to the mandate of our Saviour, compassion for the souls of our neighbours and countrymen, and consistent philanthropy and patriotism, all demand of us that we see to it, that no family is destitute of a Bible, no child able to read unfurnished with a Testament. Will you promptly aid in this great labour of benevolence?

ON THE ANONYMOUS IN RELIGIOUS CONTROVERSY.

ALTHOUGH the sentiment may seem strange and incongruous, in a publication to which the same remark is applicable, we cannot help expressing the conviction, that great mischief has arisen and

may arise from the habitual practice of anonymous authorship, upon the most delicate and dangerous, as well as most solemn and sacred subjects. Let us speak freely on this matter. As a gene-

ral rule it may be said, that no man writing upon controverted questions, without the constant sense of responsibility which publicity entails, will write with the same degree of caution, the same degree of considerate forethought, the same degree of tenderness for the weak, and of wise and comprehensive charity, to which he would attain if he had that aid. An increased severity of judgment, a higher strain of invective, a more copious use of rhetorical colouring, a more artful and constant resort to dia-

lectic subtleties, a greater recklessness of consequences, and a blunted instinct for pure truth, commonly distinguish anonymous authorship upon matters deeply moving the nature of man. The anonymous writer conducts a process that ought to be judicial, in the dark ; in the dark he condemns, he lashes, and he stabs : unseen himself, he sees, and he acts without the salutary check which the consciousness of being seen imposes.

Foreign and Colonial Quarterly Review, Oct. 1843.

THE TEMPTER DEFEATED.

MATTHEW iv. 1—10.

'Twas on the desert's drearsome plains,—the forty days were past,
The days of prayerful solitude and unremitted fast,—
When, subtle as in Eden's bowers, the prince of darkness came,
And dared before the Lord of all his impious speech to frame.

"Art thou the Son of God?—to these unheading stones we tread
Speak with the voice of sovereignty, and turn them into bread."
But meek thine answer, gracious Lord, that man is not to live
By bread alone, but every word the lips of wisdom give.

Then turning from the silent waste to Salem's busier site,
He bore thee to the loftiest ledge that crowned her temple's height ;
"Art thou the Son of God?—Spring forth from yonder airy points,"
'Tis written, 'Angel-hosts shall keep the man whom God anoints.'

Methinks—as with unwavering step thy foot those summits trod,
And thou didst breathe the mild rebuke, "thou shalt not tempt thy God ;"—
Methinks I see the lost one shrink, confounded at the grace
That beamed upon thy every word, Lord of our helpless race !

Yet once again,—Far up the steep he led the toilsome way,
Where mountains huge and spreading vales their varied scenes display,
"These will I give thee, power and pomp, rewards and wealth unknown,
If thou in prostrate awe wilt bend my sovereign sway to own."

Insulted God !—'twas all too much ; indignant at the guilt
That would dethrone the King of heaven, whose hand creation built ;
Who reared those mountains, spread those vales, and gave the stream its flow,
In righteous wrath thy justice spurned the dark defeated foe.

Lord, when the prince of darkness comes, and would prevail on me
Thy providential care to doubt, and cease to worship thee,
May I, retreating from the throng that crowds life's billowy shore,
As in the desert's loneliness, my burdened soul outpour.

There own to thee my feebleness, my wavering faith renew,
And ask for strength to bear me safe the fiery conflict through ;
Then, armed with energy divine, returning grateful thence,
The insidious traitor I will meet, and boldly bid him hence.

REVIEWS.

An Essay on the Profession of Personal Religious Conviction, and upon the Separation of Church and State, considered with reference to the Fulfilment of that Duty. Translated from the French of Professor A. VINET, of Geneva. By Charles Theodore Jones. London: Royal 12mo. pp. 508. Price 9s. Cloth.

By rendering this essay accessible to the English public, the translator has performed an important service to his country. Nothing, we believe, is more detrimental to the welfare of Britain,—more conducive to the evils by which the land is afflicted, or more obstructive of good,—than the present connexion between the church and the state; and nothing effectual can be done by princes, legislators, or electors, to dissolve that connexion, till the community is taught to understand its nature and tendencies. The work of M. Vinet will, we hope, carry conviction to the minds of many, who could not have been induced to read with candour, if at all, any similar publication by an English dissenter. It treats of the subject too in bearings which have not been very generally considered, and displays in some parts great originality.

M. Vinet was introduced to the acquaintance of our readers four years ago, when two admirable sermons of his on *The Religions of Man and the Religion of God*, were translated by Mr. Sheppard of Frome, and forwarded to the editor for this magazine. In the treatise before us, he writes as a philosopher rather than a theologian; it is, however, Christian philosophy that he teaches: he argues out certain general principles, but they are principles in accordance with those of the New Testament. We regret that we have not been able to get sight of the original; but, as far as internal evidence goes, it indicates that the translation is faithfully and skilfully performed.

We cannot serve our readers more effectually, in the present instance, than by presenting to them a selection of passages which, while they excite in some a desire for the whole book, will

give to those who cannot conveniently purchase it, a general idea of its contents. M. Vinet's argument is worth knowing, and a few hints will lead some minds to valuable trains of thought.

The historical truth contained in the following sentences which occur in the first chapter is important and cheering.

"The reforms which are now taking place in society, have been brought about less by the strength of the convictions which demanded them, than by the power of circumstances, which have concurred to remove out of the way, obstacles apparently insuperable; so it frequently happens, that the last stroke of the axe levelled at abuses, is aimed by their defenders. Those who desire to effect good, often see it accomplished by those who were opposed to it. Truth is more powerful than her adversaries, for she subdues them; and more effective than her defenders, for she dispenses with their aid."—P. 38.

After treating on the profession of convictions in general, the author shows that the profession of our religious conviction is a duty we owe to our neighbour, to God, and to our conviction itself. This part of his work is valuable as an antidote to that antipathy to proselytism, so fashionable among men who are indifferent to truth, and who are angry that they or other men should be disturbed by any appeal to revelation or to their consciences. In illustrating the application of this principle to different religious positions, M. Vinet wisely carries it out so as to include all.

"It is written, that the 'kingdom of God cometh not with observation; neither in every case does that of the devil; and the greatest mischief is not always where we hear the greatest noise. Some Christians, alarmed to hear antichristian doctrines publicly advocated, desire, either by persuasion or by force, to put them down. Some, fearing to appear, or to be inconsistent, are contented to attack only the mode in which they are set forth; but they are sure to find that mode always defective; they consider all discussion to be impiety, all denial insult; and as in subjects of this kind, irony and the *reductio ad absurdum* will of necessity arise out of the very nature of the topics them-

selves, and apart from the design of the disputants, these Christians are not only troubled but they grow angry, and anathemas, which were better dispensed with, mingle with their prayers. They reason thus: no one can conduct a work properly, the principle of which is erroneous; discussion, however carried on, attacks and injures those opinions which we hold most dear; the most moderate expression, if hostile to our views, sounds in our ears like blasphemy; and we might in such a case apply a common proverb, and say that the very air we breathe is tainted by such language. In order to be just, we must place ourselves in the position of our adversary, and we shall perhaps find that he has not once transgressed the laws of gravity and decorum. Other Christians, less careful about consistency, look only at one thing—the disastrous effects of such exposition; and at the sight, or at the mere idea of these effects (which we pretend not to deny nor to extenuate) they say:—Is it not enough that the law allows to all opinions the right of profession? Is it necessary that injurious opinions should be invited and encouraged to it? We must first know whether the right in this matter does not involve the duty; whether the law had not the fulfilment of this duty in view, when granting the right; and since the exercise of this right is a duty, we are justified in demanding its fulfilment. These opinions, though contrary to our faith, and mischievous in our esteem, are not so in the eye of the common law, or of the civil government; and they may have, in the view of the man who professes them, some relative worth. But we regard the subject in another light; we place in contrast the effects of dissimulation and those of candid profession, or even of public exposition, and we say that between the evils which spring from dissimulation, and those which may result from its opposite, the former so greatly preponderate that, constrained to choose, we cannot hesitate to decide in favour of profession.”—*Pp.* 133, 134.

“Shall we admit it? If the infidelity which avows itself is more candid than that which is silent, it is perhaps less skilful. If the devil were himself to manage his own affairs, we question whether he would dogmatize much. He would say but little about religion, and what he did say would be in its praise. It would not be for the first time, were he to assume the form of an angel of light. Careful not to betray himself, he would give no alarm, but be content to insinuate into men’s hearts, thoughts and desires with which Christianity could not exist; which would predispose them to scepticism, and make them infidels in heart before they were infidels in opinion. All this would appear to be instinc-

tive, no doctrine having been assailed; but there would result from it in superficial minds (which constitute the majority amongst the well-intending) a security, at which the devil would have cause for triumph. And if it left any thing for him to wish, it would be that it might never enter into the minds of any of his agents to controvert or to dogmatize.”—*Pp.* 135, 136.

In writing the chapter on “Different Modes of Profession,” it does not appear to have occurred to the author’s mind that there is one mode of profession divinely appointed. “As many as have been baptized into Christ, have put on Christ;” and it is no small advantage over others that they enjoy, who are led thus to profess their faith in him who died and rose again, in a manner so expressive and yet so easy to one who possesses a docile heart, though his attainments be small, and his tongue unpractised. Passing by this, however, we hasten to show how the author connects the principles which he has illustrated in the earlier part of his book with the subject of National Establishments.

“We have established in the first part of this work the duty of religious profession; now every duty implies a right, and every right calls for guarantees.

“Every duty implies a right; there is no right more sacred than that of the fulfilment of duty; in this world it is the only absolute right, for right is based upon primitive necessity; duty constitutes our first necessity, or to speak more strictly, our only necessity.

“The candid profession of religious convictions is then our right, because it is our duty. This right seeks for guarantees in the bosom of society, in which its exercise is required; but where shall these securities be found?

“We hasten to reply; its true guarantee is within itself; the best security of right is the consciousness of right, and this consciousness is exactly proportioned to that of duty. With a conscience alive to its own state, and to this principle, this right will be always strong; without such conscience, the strongest external guarantees will be weak and powerless.

“It is then less under the title of a guarantee, than of an obligation corresponding to the right of the individual, that we demand from society to recognize and to respect, in all its institutions, the right of the free manifestation of religious convictions. But we should be rash, and we should in some measure desert our cause, were we to conclude, just because this right,

armed by a sense of duty, is powerful to defend itself, that we have nothing to demand of these institutions, and that they can do nothing for or against this right. This would be to misunderstand human nature, and to fail to imitate that divine wisdom which never abandons duty to itself, but always sustains it by outward supports. We do not wish to be wiser than God.

"No one assuredly will pretend to say, that the duty of the individual being to declare his faith, the duty of society can possibly be to prohibit such declaration. To maintain such a position we must infer, that society and the individual were not conceived by the same mind, nor with the same design; that society and the individual are two distinct creations, totally destitute of mutual relations, whom a ridiculous chance has forced to dwell together; and that God, not being the author of one of the two, must of necessity be the author of neither, since his wisdom would certainly have suited society to the individual, and the individual to society; but such a thought would be impious. Let us then set out with the contrary supposition, and let us say, that right cannot be opposed to right, duty to duty, necessity to necessity; and that, if it be the duty of the individual to profess his faith, it must be the duty of society to respect that profession. The one truth implies the other. When we shall have demonstrated that the duty of society is to repress all personal belief, and even to impose its own, we shall not be asked to prove further, that the duty of the individual is to conceal his religion, or to accept one ready-made from the hands of power; this would have been sufficiently shown. Let it be granted to us, then, in the present case, that our first demonstration renders the second superfluous."—*Pp.* 169—171.

Where the persecution of creeds has been renounced, however, the protection of creeds has been justified. M. Vinet shows that the one involves the other.

"We deprecate *protection* for the same reason that we deprecate *persecution*. For the right of protection necessarily involves the right of persecution. Endeavours are made to limit this right; to prevent its exercise beyond the point where protection terminates; it may be forbidden to advance further; but the limit is arbitrary, and it is impossible to conceive how, in sound logic, the state can be denied the right of persecution, after having been allowed that of protection. Yet the idea is of modern discovery. The times are not yet very remote, when the state, not indeed more reasonable, but certainly more logical than at present, arrogated to itself, and exercised the right for which it now con-

tends in virtue of a distinction altogether gratuitous. If any thing be needed to prove that this distinction was not then recognized, it is the fact that whenever the persecuted sects became the established religions of the country, they were not satisfied with being simply protected by the civil power, but they made use of the authority with which the state invested them, to banish or to oppress all who differed from them; to such an extent as to induce a philosopher of the last century to say, with more of asperity than irony, 'that religious liberty is only granting to every man the right of persecuting in his turn.' And how would the logic of facts contradict that of sentiment! Does not every privilege imply some exclusion? Can we put any honour upon some, which will not be more or less an affront to others? And the faith which is not protected, is it not, by that very circumstance, persecuted, at least negatively? It follows, that for any religion whatsoever to accept protection, is to accept, as a consequence, the right of persecution."—*Pp.* 174, 175.

After adducing arguments applicable not to the true religion alone, but to every sincere religion, the author shows that Christianity is most especially opposed to alliance with the state, and that as far as it is concerned, all such alliance is neither more nor less than heresy.

"Amongst the characteristic and essential features of the work of Christ, this must be included: the Saviour established and honoured the principle of religious individuality. This principle, as we have shown, is comprised in the very idea of religion. A religion which, either at its starting point, or at its termination, is not personal, cannot be a religion. By that very circumstance, any course in which we should walk constantly by sight, and in which therefore doubt would be impossible, would exclude the idea of religion. Religion is the choice which the soul is continually renewing between the world and God, between the visible and the invisible; it must be a matter of free choice; and if the invisible were visible, there would be no room for its exercise."—*Pp.* 257, 258.

"It is also perfectly true to say, that in no instance has the state espoused the Christian religion, but only its shadow: it has never been able to embrace it, but despoiled of its essential characteristics, and deprived of its living principle; or, at least, under the tacit reserve that it should not give free expression to that principle, but should keep it confined within certain limits. Christianity has not been the religion of the state, but upon condition of being wise,

not foolish; that is to say, of not appearing what it really is. And in every place, where reassuming its true nature, and laying claim to its rightful inheritance, it has frankly set up that 'foolishness,' which must eternally attach to it, the state has ceased to acknowledge and protect it, and has given it no rest, until it has reduced it to submission, or rejected it from its bosom."—*Pp.* 267, 268.

"What men call imprudence, is very often its prudence, as what they call folly, is its wisdom. It thrives upon that which destroys human efforts; anxiety, ignorance of the future, and temerity. At least, it is true that its prudence has nothing in common with worldly prudence, and that the policy of Christianity ceases to be Christian, as soon as it ceases to appear strange and absurd to the men of the world. Can it, after all this—can it be consonant with Christianity to stay itself upon the most solid of human institutions, upon that terrestrial establishment in which all human institutions are comprised and maintained?—we mean the state. Can it be consistent for it to receive support from the authority of the state? to cause itself to be included in the budget of the state? and to participate in the coercive and compulsory power of the state? Is not such an association contrary to nature? Is not such an union adulterous?"—*Pp.* 270, 271.

But it is asked, does not the church stand in need of the state? And cannot the state render the church effective service.

"When the state offers its services to the church, the latter doubtless has a right to inquire what it professes to give her? This cannot be liberty; for if religion be independent, she is already in possession of that which you propose to bestow; and if she be not, what have you to do, in order that she may become so, but to withdraw your aid? Moreover it cannot be silver nor gold; pernicious, destructive bestowments, when offered by any other than a religious hand. Can it be power? But power is at once the opportunity and the temptation to persecute, and when religion is powerful, power takes the place of religion. Can it be institutions better suited to the advancement of the kingdom of God? But does worldly policy know what the kingdom of God is? And if religion knows not what institutions are best adapted to its own nature, who can know? We beg leave to ask again, can it be light, zeal, or spiritual life? Ah! the church which expects these from the state, will never receive them either from the state or from heaven. We can see very clearly and distinctly, what the state

may take from the church, but we should weary ourselves with endless inquiries after what it could confer upon her.—Celestial gifts? They come alone from heaven.—Temporal advantages? She cannot accept them.

"Let us keep to the truth, and let us not swerve from it; the true interest of religion is not to be treated with consideration, to be powerful, nor even to walk in a smooth path; the true interest of religion is to be spiritual. Every thing which is not in accordance with this principle, every thing which does not strengthen it, is not a good, but an evil. Can the state reinforce the principle by which religion exists? Can the state render religion more spiritual? Can the state ensure the triumph of the invisible over the visible, which is properly speaking religion? Will not the state, of necessity, make the visible triumph over the invisible? Will not the state, by its mere presence, countenance the idea for the destruction of which religion has been given to man? In a word, is not the state the world?

"These are the thoughts which the mere question, 'Has not the church need of the state?' ought to awaken in the bosom of every believer. But in truth the believer does not entertain this question. To propose it seriously is in fact to deny the nature of religion, and the truth of our faith. A religion which can ask itself whether it has not need of the civil power, confesses that it has no faith in itself."—*Pp.* 296—298.

"That which has almost everywhere destroyed the religious appetite, and weakened religious feeling; that which has imparted a disgust for every species of worship, is this close and sickly atmosphere of state religions; this usurpation of religious jurisdiction by political bodies; this long-continued profanation, in which all the world, more or less, has taken part; this is the idea to which it must of necessity give rise; that all this religious establishment is but an instrument of worldly policy; an opinion which, propagated at first by a select few, has become so generally diffused as to degrade in every mind the idea of religion, and of everything connected with it. To set out in the argument with the spiritual condition of those populations which are under the supervision of a state religion, is to set out with a gratuitous and false assumption; as much as it would be, to conclude from the somnolence of torpor of a man shut up in a vitiated atmosphere, that in a purer air, the same man would be equally drowsy and inactive. In truth, we can hardly understand how men can dare to employ this argument, and above all, to insist upon it; does the want of religious spontaneity,

the moral lifelessness that is so carefully pointed out amongst the mass of the members of a national church, does this redound to the praise, or to the censure of the system? And, very far from suggesting the idea of maintaining it, does it not give rise to the idea and the desire of trying, on behalf of these same languishing believers, some other atmosphere, and some other regimen?"—*Pp.* 307, 308.

But if the church does not need the state, does not the state need the church? Is it not essential to the interests of the state that religion should pervade the community? This common inquiry our author answers by showing that if it be for the interest of the community to have religious citizens, we do not compromise, we subserve that interest, when we desire that religion should be free, and, consequently, entirely independent of the state.

"If we would infuse a religious spirit into the nation, we must separate religion from the state.

"To have changed the position of the individual, is to have done everything. The state, which by refusing to interfere in his religious concerns, has thrown him upon his own resources, may, at first sight, be supposed to have placed him in a most perilous situation, but the more perilous, the more favourable is it also. Admitting for a moment that some are losers by this, those who are not, will be gainers to such an extent, that the balance will be in favour of the state. They will no longer be able to adopt the religion of the soil for their own religion; if they have in reality none of their own, they will be sure to know it; and, disengaged from the bonds of the state, dependent entirely upon themselves, they will call their own powers into exercise, and by so doing, will both promote and augment them. We do not attempt to decide whether the state will comprise more citizens making a profession of faith; but such profession amongst those who do make it, will be voluntary and sincere, and consequently will be serious and practical. The consciousness of religious necessity, weakened amongst so great a number by the dangerous convenience of a national worship, will be revived when that support and those aids are withdrawn which leave the individual nothing to do, and nothing to seek. What Rousseau has said of science is applicable, one word only excepted, to religion; he was desirous that the child should seek out knowledge; we are desirous that the man should seek out religion. The statement of another author, that the search for truth was, in his estimation, more important than the truth itself, is also applica-

ble to religion; if, as we believe, he meant to say, that the first of all truths is the desire and the search for the truth. The truth, without the desire to search for it, is but the half of the truth. The search, in this respect, is as essential as the possession. That only is well known which has not been always known; no one thoroughly believes until after he has doubted; no one becomes a victor until he has been vanquished. And this is why, in religious matters, our first aim should be to place the man in a position to decide for himself.

"This, we admit, is the delicate point, the anxious part, the very heart of our theory. This would be denied, if it did not palpitate. No one will willingly embrace our theory, if they have not this conviction; and we wish not to condemn any one, but we desire to render glory to truth, when we add, that whoever is not of our opinion in this matter, understands neither human nature nor Christianity as he ought. Nay more, he is either unacquainted with, or he forgets the lessons which history teaches; which shows us religion assuming new life and vigour in proportion as it is withdrawn from the sphere of the state's attraction; and exhibits also the withering and paralyzing effects, on things spiritual, of contact with the state. When Bonaparte rebuilt altars, he did not re-erect religion; it re-erected itself, without his assistance; it asked only for liberty—the imperial purple suffocated it. It is but too well known in what spirit he restored its desolated temples; but even had he acted from pious conviction, it would have made no difference; he stayed the efforts of faith by uniting them to his own; he restrained all voluntary efforts by what he endeavoured to add to them; and under his icy hand the holy oil congealed, which the fire of trial had previously caused to flow.

"The Christian statesman (for it is to him alone that we now address ourselves), will then understand how religion, by separation, effects a better union: that by separating itself from the state it unites itself better to the people and to the country; that this divine and vital fluid abandons obstructed canals, to flow more freely through the open veins of humanity, and that the policy we counsel appears only to take something from the state in order to give it, under another form, much more and much better—*auctius et melius*."—*Pp.* 352—355.

These extracts will furnish some idea of the spirit and character of the work. It will be rightly inferred that it is of an exclusively religious character. It is therefore peculiarly adapted to make a beneficial impression on the minds of pious members of established churches.

They will perceive that the author writes not as a politician, but as a Christian ; not as a reformer of the state, but as a friend of the church. The union between church and state is opposed, not because the church is a heavy burden for the state to bear, or a burden the pressure of which is unequal, or destructive of the good feeling that should subsist between different classes of the community ; but because the union is productive of results which injure the spiritual interests of the church itself, and impede its usefulness ; obstruct the performance of personal duties, and endanger the souls of men. We confess, however, that we are not without fear that five hundred pages will be too formidable for the courage and perseverance of many, before whom it is very important that the argument should be fairly placed. We do not often advocate abridgments ; but in this case, we are inclined to submit to the translator, the desirableness of an epitome of about a hundred pages. This might be extensively distributed among those classes in which it is most important that light should be diffused ; and it would be read by thousands to whom the larger volume before us will never gain access.

The Ordinance of Baptism, as Administered by Missionaries connected with the Baptist Missionary Society to one hundred and thirty-five persons, near Brown's Town, Jamaica, in 1842. Printed in oil-colours by George Baxter. London: Prints for Framing, 10s. 6d. Proofs, 15s.

HITHERTO, we have had the fine arts against us. Pictures of baptisms are numerous, some of them the work of eminent painters ; but in some cases their design has been to exhibit the rite as performed on the infants of modern princes, and in other cases, when a scriptural baptism has been their subject, European prejudices have guided the pencil ; and though the instrument in the hand of the administrator has excited the smile of the baptist, it has taught many to suppose that the pouring of a little water from a cup or a shell

was true baptism. While the primitive mode of observing the ordinance has been thus misrepresented, our mode of attending to it has been very commonly misconceived, even by intelligent persons who had never witnessed the performance. This picture will do much towards the rectification of these mistakes. The scene which it presents to the eye was portrayed by an artist in Jamaica, whose painting was forwarded by friends there to the Committee of the Baptist Missionary Society. In the foreground is Mr. Clark of Brown's Town, in the sea, about as far as a ladies' bathing machine usually is at Brighton, baptizing one of a long line of female candidates. Behind him, at the distance of twenty or thirty yards, is another missionary, baptizing one of a similar line of men. A third missionary is on the shore, prepared to give out a hymn to be sung by the assembled multitudes. The representation of the act of baptizing is perfectly satisfactory. The terrific concomitants,—our knowledge of which is derived from the perusal of controversial works on the subject, written by our brethren of other denominations,—are so completely out of sight, and the whole aspect of the scene is so pleasant, that one of our pædobaptist contemporaries who has examined the picture, says, "One is almost tempted to envy the candidates the *luxury* of immersion." We have not seen any production of Mr. Baxter's that illustrates more fully the capabilities of his art ; and we hope that the pains he has taken in executing it will be rewarded by an extensive sale. Viewed as a specimen of printing in oil-colours, its delicacy is surprising ; but, as a genuine baptist picture, it has much higher claims to patronage. Many who are not themselves baptists will doubtless be glad to add it to their collections, as a beautiful work of art ; valuing it the more because it gives a correct idea of the practice of a much misunderstood but increasing portion of the Christian church, and at the same time furnishes a memorial of the triumphs of the gospel among a race, to whom the name and rights of human beings were denied, but whom the God of the despised and oppressed has interposed to vindicate.

BRIEF NOTICES.

Studies of the New Testament. By a Layman.
London: Johnson and Co. 8vo. Two volumes.
pp. 286, 287.

The opinions entertained by the author of these volumes are not such as would incline our readers to place themselves under his guidance. Of the epistle to the Romans, he says, "Whatever may have been St. Paul's motive for attempting some of the discussions which are to be found in this epistle, addressing himself to those to whom the epistle purports to be written, and what may have been the motive, we cannot know at this day, I confess the discussions themselves, appear to me by no means adapted to the capacity of general readers, and thus calculated to prove of general utility, how much respect soever may be due to the mere name of the author." Of the epistle to the Ephesians we are told that "The directions incidentally introduced by St. Paul, relative to the regulation of Christian societies in pagan countries, are admirably adapted to schismatical schemes in the organization of religious societies generally." Of the epistle to the Colossians, he says, "I confess this appears to me one of those portions of St. Paul's writings, of which it may be said that much harm might be likely to result in the sequel, whatever might be its effect upon those to whom it was originally and particularly addressed." Of the epistles generally, he observes that they unhappily furnish sectarian distinctions to whoever will seek for them, and that they ought not to be indiscriminately read in churches; and of the gospels, that their discrepancies preclude the idea of their being the result of inspiration. If after this, a specimen of the style of interpretation be desired, we can give one which is probably original. The phrase, "I am pure from the blood of all men," is paraphrased thus: "There is nothing that I have taught you which ought to endanger any man. No secret or hidden mysteries have been enjoined by me, which might excite suspicion, or draw down upon you the persecution of earthly governments, from any apprehension as to their own safety."

Memoir of the late Rev. George B. Parsons, missionary to India; consisting chiefly of Letters and Papers written by himself. Edited by the Rev. Andrew Leslie. London: 24mo. pp. 291. Price 3s. 6d.

Mr. Parsons, a nephew of the late esteemed secretary of the Baptist Missionary Society, embarked for India in September 1838, and after a short sojourn first in Calcutta, and then at Monghyr, died in November, 1840. His widow says truly, "Like Brainerd and Martyn, whom in many points he resembled, his life, if measured by human calculation, was short; but not so in the sight of God. His life was condensed, not abbreviated. The sacrifice is not the less costly, because consumed in a keener fire.

The race is not really the less, because of its speed.' If life be measured by consecration to God's service, and by union and communion with him, then was the life of my husband, though included in the brief space of twenty-eight years, a long life. And though his voice be silent in death, and the music of his eloquence no longer heard, yet the influence of his heavenly example, and the remembrance of his faith and patience, will be a continuous sermon to those who knew him most intimately, and loved him most affectionately." His usefulness will not be confined, however, to those who knew him personally; for we doubt not that his life will be extensively read. This is one of the most agreeable pieces of missionary biography that has recently appeared. The descriptions of Indian scenes, and of the incidents that took place, are lively and picturesque; and the tendency of the volume is to promote devotedness to the service of Christ and concern for the salvation of the heathen.

The Life of William Bedell, D.D., Lord Bishop of Kilmore. By H. J. MONCK MASON, LL.D., M.R.I.A., Librarian of the King's Inns, Dublin. London: 8vo. pp. 400. Price 10s. 6d.

The memory of the subject of this memoir, who was born in 1570 and died in 1642, is deservedly cherished by protestants, especially for the exertions he made for the translation of the scriptures into the Irish language. He was a man of great learning; but he possessed what was in his age more rare than learning, and more valuable: he had the good sense to perceive that to coerce men was not the way to bring them over to his views. The New Testament having been translated and printed previously, Bedell, with the assistance of some native scholars, completed a version of the Old Testament, which was subsequently published. This excited the displeasure of the Earl of Strafford and archbishop Laud; but it was part of a system of conciliation towards the Irish, which was gratefully remembered in the rebellion of 1641, when it was often said that "he should be the last Englishman that should be sent out of Ireland." Burnet's Life of this excellent man is well known: Dr. Mason has had other sources of information open before him, and has blended with the narrative general notices of the state of religion in Ireland both before and since the times to which it principally refers, in an enlightened and amiable spirit.

Memoirs of the late Rev. John Clark, Essays, and Various Sermons. By WILLIAM JAY. London: Bartlett. 12mo. pp. 535.

The Mr. Clark referred to was born in 1745, and died in 1808. He was pastor of an independent congregation at Trowbridge: "a man," says his biographer, "connected originally with no denomination, and shunned by the rigid of

all parties; yet at length gaining the good-will and warm approbation of every neighbouring minister and congregation; and departing under their blessing and regret." The volume, which is the eighth of the uniform edition of Mr. Jay's works, collected and revised by himself, now in course of publication, contains also many valuable miscellaneous pieces, especially an essay on marriage, a part of which we have appropriated in an earlier page of this number.

The Book that will suit You: or, A Word for Every One. By the Rev. JAMES SMITH. Cheltenham: 32mo. pp. 376. Price 2s.

A work of the same size and general character as several others written by Mr. Smith while he was pastor at Cheltenham. It consists of above a hundred short meditations on detached texts; and "is intended," says the author, "to lay on the table in the drawing-room, parlour, hall, kitchen, or cottage; that the visitor who is waiting for an interview, or the servant who is waiting for a message, or the neighbour who comes in to sit down for a few minutes, may take it up and read a portion; hoping that the Holy Spirit will make it a blessing." It will doubtless be acceptable to many, the style being simple and the sentiments evangelical.

The Key to Modern Controversy, or the Baptismal Regeneration of the Established Church explained and justified; in Reference to the late Charge of the Bishop of London. By the Rev. G. BUGC, B:A., Curate of Desborough, near Kettering. London: 12mo. pp. 72. Price 2s.

The motto from Isaiah is appropriate, though it is remarkable that the author should have selected it:—"There is none to guide her among all the sons whom she hath brought forth." Had he wished to add one from the New Testament, he might have adopted this:—"I see men as trees walking."

The Proceedings of the First General Peace Convention: held in London, June 22, 1843, and the two following days; with the Papers laid before the Convention, the Letters read, &c., &c. London: 8vo. pp. 118.

In addition to an ample account of the business transacted and the speeches delivered at the Peace Convention, this volume contains several carefully prepared essays which deserve the attention of the public. It is enough to say of them that they contain the deliberate sentiments of such men as Dr. Pye Smith, Mr. Burnett of Camberwell, Mr. Macnamara, and others of kindred spirit, on one of those customs which are highly esteemed among men but abomination in the sight of God. The Peace Society will do well to take measures to impel the book into general circulation.

The Perils of the Nation. An Appeal to the Legislature, the Clergy, and the Higher and Middle Classes. Second Edition, Revised. London: Seeley and Co. Crown 8vo. pp. 382.

Our opinion of the first edition of this work was expressed in pages 463—465 of the pre-

sent volume. It is briefly this: the work deserves attention as an exposure of evils from which the poorer classes suffer, but it would be an unsafe directory in regard to remedies.

The Two Kingdoms. An Allegory. London: Seeley and Co. 24mo. pp. 120.

Some persons of mature age find great pleasure in reading books for children. This, we should think, will just suit them; and its tendency is good.

Uncle Barnaby: or, Recollections of his Character and Opinions. London: 24mo. pp. 356.

Twenty brief and instructive essays, intended by the committee of the Tract Society for the perusal of the young, on subjects suggested by such mottoes as, "I will see about it,"—"If I were you,"—"It's of no use to try,"—"It will be all one a hundred years hence."

RECENT PUBLICATIONS

Approved.

A Practical Exposition of the Book of Jonah, in Ten Lectures. By JAMES PEDDIE, D.D., Senior Minister of the United Associate Congregation of Bristo Street Edinburgh. Edinburgh: Oliphant. 18mo. pp. 180.

Jerusalem as it Was and as it Is, or its History and Present State. Translated from the German by SOPHIA TAYLOR. With a Commendatory Preface, by the Rev. A. M'CAUL, D.D., Rector of St. James's, Duke's Place. London: Wertheim. 24mo. pp. 172.

Heavenly Solicitude; or, God's Counsels to Young Men. By JOHN COX, Author of "Our Great High Priest," &c. London: 24mo. pp. 34. Price 4d.

The Miracles of Christ. With Explanatory Observations and Illustrations from Modern Travels. Intended for the Young. London: (Religious Tract Society) 24mo. pp. 212.

The Youthful Disciple. An Account of One who was early called by Grace to Glory. London: (Religious Tract Society) 24mo. pp. 36.

Missionary Gleanings. London: (Religious Tract Society) 32mo. pp. 128.

The System of Late Hours in Business; its Evils, its Causes, and its Cure. By ARTHUR J. KING. London: Aylott. 8vo. pp. 30.

Inaugural Lecture. Written for the Opening of the British and Foreign Institute, and delivered, in an abridged form, before the Members and Friends of that Association, on Wednesday the 2nd of August, 1843, at the Hanover Square Rooms. The Right Hon. the Earl of DEVON in the Chair. London: Fisher and Co. 8vo. pp. 88.

Do as you would be Done by; or, the Duty which a Servant owes to her Employer. Second Edition. London: Houlston and Stoneman, pp. 12.

What is a Church? Being an Inquiry into What a Scriptural Church is, and What it is not. By A. BEREAN. London: pp. 12. Price 2d.

The Eclectic Review. October, 1843. London: Price 2s. 6d.

INTELLIGENCE.

ASSOCIATIONS.

LEICESTERSHIRE.

Churches at the following places constitute this association :—

Appleby	S. Webb.
Arnsby	
Blaby	J. Barnett.
Foxton	J. Blackburn.
H. Bosworth	
Leicester, Harvey Lane	J. P. Mursell.
Loughborough	W. P. Scott.
Monks Kirby & Pailton	J. Jones
Oadby	
Sheepshead	J. Bromwich.
Sutton-in-the-Elms	C. Burdett.
Syston	J. Jones.

The annual meeting was held at Monks Kirby, on the 6th of June. Sermons were preached by Messrs. Barnett and Mursell.

Statistics.

Number of churches	12
Baptized	47
Received by letter	8
Restored	1
	— 56
Removed by death	19
Dismissed	7
Excluded	8
	— 34
Clear increase	22
Number of members	805
Village stations	17

The next meeting is to be held at Arnsby, on the Thursday in Whitsun week, 1844.

MIDLAND.

Of the churches constituting the Midland association, ten assemble in Staffordshire, five in Warwickshire, and seven in Worcestershire.

STAFFORDSHIRE.

Brettell Lane	J. Norgrove.
Darkhouse	D. Wright.
Willenhall	J. Wassall.
Providence	J. Maurice.
Wolverhampton, 2nd.	
Walsall	
West Bromwich	W. Stokes.
Holy Cross	
Summer Hill	S. Yardley.
Wednesbury	

WARWICKSHIRE.

Birmingham—	
Cannon Street	T. Swan.
Bond Street	T. Morgan.
Mount Zion	J. Hoby.
Newhall Street	T. Larter.
Honeage Street	C. H. Roe.

WORCESTERSHIRE.

Bromsgrove	T. Davis.
Cradley	J. Davis.
Dudley	W. Rogers.
Kidderminster	J. Mills.
Netherton	
Cats Hill	M. Nokes.
Stourbridge	T. H. Morgan.

At the meeting held at Stourbridge, June 6th and 7th, the secretary, Mr. T. H. Morgan, being chosen moderator, Mr. Stokes was requested to act as secretary during the meeting. Sermons were delivered by Messrs. Roe and Morgan, senior. The circular letter written by Mr. Swan, on the Necessity for Stedfast Continuance in the Profession of Religion, was adopted. A great number of resolutions was passed, one of which was for joining the Baptist Union.

Statistics.

Number of churches	22
Baptized	328
Received by letter	132
Restored	21
	— 481
Removed by death	48
Dismissed	37
Withdrawn	38
Excluded	51
	— 224
Clear increase	257
Number of members	3419
Sunday school children	5389

The next meeting of the association is to be held at Providence, Staffordshire.

SHROPSHIRE.

The churches constituting this association are—

Aston	— Howard.
Bridgnorth	D. Payn.
Donnington Wood	W. Jones.
Llandrinio	
Oswestry	R. Clarke.
Pontesbury	J. Willis.
Shrewsbury, 1st ch.	M. Kent.
Shifnal, 2nd church	
Snailbeach	E. Evans.
Wellington	W. Keny.
Welshampton	
Wem	— Corken.
Wrexham	G. Sayce.

The annual meeting was held at Pontesbury, on the 26th of June and two following days, when Mr. Willis presided. Messrs. Clarke, Cheshire, and Payn preached. The circular letter, written by Mr. Clarke, is on the Best Means of Promoting the Efficiency of the Christian Church.

Statistics.

Number of churches	13
Baptized	43
Received by letter	11
Experience	16
Restored	2
— 74	
Removed by death	7
Dismissed	21
Excluded	21
Withdrawn	7
— 56	
Clear increase	18
Number of members	823
Sunday school children	894
Village stations	19
Attendants at village stations	585

The next meeting is to be held at Bridg-
north, on the last Tuesday in June, 1844,
commencing at 7 o'clock in the evening.

WEST KENT AND SUSSEX.

Twenty churches in Kent, and eight in
Sussex, are comprised in this association.

KENT.

Bessel's Green	W. Paine.
Borough Green	
Chatham, 1st church	J. Stock.
Chatham, 2nd ditto	A. Jones.
Crayford	O. Watts.
Eynsford	G. H. Whitbread.
Foot's Cray	J. Hamblin.
Gravesend	
Hadlow	E. Crowhurst.
Lesness Heath	C. Hart.
Maidstone	H. H. Dobney.
Meopham	W. Pope.
Sandhurst	J. Gates.
Sevenoaks	T. Shirley.
Sheerness	
Smarden	W. Syckelmoore.
Tenterden	
Tunbridge Wells	H. Kewell.
Upnor	
West Malling	W. Hancock.

SUSSEX.

Battle	R. Grace.
Brighton	W. Savory.
Dane Hill	W. Roberts.
Hastings	J. M. Cramp.
Lewes	E. Davis.
Rye	A. Smith.
Wadhurst	T. Jones.
Wivelsfield	T. Baldock.

The annual meeting was held at West
Malling, on the 6th and 7th of June. Mr.
Cramp was chosen moderator, and Mr. Dob-
ney was requested to continue his services as
secretary. Sermons were delivered by Messrs.
Dobney, Stock, and Savory. Eight of the
churches had omitted to send in accounts
of their increase and decrease; in their cases
the totals, as given below, are assumed to be
the same as last year.

Statistics.

Number of churches	28
Baptized	218
Received by letter	24
Restored	11
— 253	

Dismissed	175
Excluded	34
Dead	23
— 237	

Clear increase	20
Number of members	2500
Sunday scholars	3142
Teachers	506

The next meeting of the association is to be
held at Maidstone, on the first Tuesday and
Wednesday in June, 1844.

WORCESTERSHIRE.

The following is the reported list of
churches:—

Alcester	J. Allen.
Atch Lench	D. Crumpton.
Evesham, 1st church	J. Hockin.
Evesham, 2nd ditto	J. D. Casewell.
Pershore	F. Overbury.
Stratford	J. Edwards.
Upton	J. Freer.
Westmanote	J. Francis.
Worcester	W. Crowe.
Home Miss. Stations. {	J. Blore.
	J. Price.

Worcester was this year the place of meet-
ing, and Mr. Crowe was chairman. Sermons
were delivered by Messrs. Casewell, Allen,
and Morgan of Birmingham.

Statistics.

Number of churches	15
Baptized	151
Received by letter	24
Restored	7
— 182	
Removed by death	14
Dismissed	7
Excluded	18
Resigned	28
— 67	

Clear increase	115
Number of members	967
Sunday scholars	1229
Village stations	33

The next meeting is to be held in Mill
Street Chapel, Evesham, on the second Tues-
day and Wednesday in July, 1844.

NEW CHAPELS.

LEWES.

On Wednesday, Oct. 11th, 1843, Eastgate
Chapel, erected by the baptist church and
congregation in this town, was opened, when
notwithstanding the very unpropitious state of
the weather throughout the day, the attend-
ance was most encouraging, especially in the
evening, when the chapel was well filled. The
Rev. Joseph Sortain, A.B., of Brighton,
preached in the morning, the Rev. I. M.
Soule of Battersea in the afternoon, and the
Rev. Edward Steane, D.D., of Camberwell in
the evening. The Revs. John Foster, sen.,
William Roberts, William Culcheth, William

Powell, John Foster, jun., John Holt, J. M. Cramp, A. M., Thomas Pulsford, Thomas Wall, and the minister of the chapel, conducted the devotional parts of the services.

The cost of the chapel, it is expected, will be upwards of £1200, including the site of an adjoining cottage, now occupied by the new place. Towards this sum £500 have already been subscribed. The desirableness of raising the remainder without interest having been suggested, one individual offered to lend one hundred pounds, provided the remainder could be obtained; another friend kindly responded by the offer of fifty, and there is reason to hope that others will follow their example.

RICKMANSWORTH, HERTS.

The first stone of a new baptist chapel was laid on Monday, July 24th, by the Rev. J. Aldis of London. In the evening a public meeting was held in the Wesleyan chapel, which was well filled. The baptist cause has been long in a very low state in this town, but the present movement is the result of a successful effort to revive it. The dimensions of the chapel will be forty-eight feet by thirty-four, and it is expected to be completed in the course of the present month. Its cost will be £850, and we are informed that the neighbouring ministers consider it to be eminently deserving of encouragement.

ORDINATIONS.

NEWHALL STREET, BIRMINGHAM.

At Christmas, 1842, the Rev. J. Ham, pastor of this baptist church, in consequence of ill health, was under the necessity of resigning his charge. Soon after this period, an application was made to a few brethren, members of Cannon Street, to unite with the church in endeavouring to raise this drooping interest. They were induced to come forward to their assistance, and by cordial co-operation, in the space of six weeks upwards of £90 was raised, and all demands upon the funds was immediately discharged. A committee was also formed to supply the pulpit and adopt any other means calculated to carry out the great object in view. Several ministers were invited during the year, with the hope of obtaining a pastor. In January last, Mr. Thomas Larter, a valuable and devoted student from Bristol College, was introduced to the committee. He came to Birmingham to attend the designation of Mr. Thomas Hands, who is now labouring in the missionary field of the West Indies. On this occasion Mr. Larter supplied the pulpit for two sabbaths, and it was then thought desira-

ble to invite him for three months on approbation. After consulting his tutors and obtaining the consent of the college committee, he decided to accept the invitation. It pleased the Lord during that time greatly to bless his faithful and zealous ministrations, and he received from the church an affectionate and unanimous call to become their pastor. The intimations of the divine will appeared to him very strong that he should accept the call, and after serious consideration, attended with much prayer, he was lead to comply with the earnest and united desire of the church. The immediate effect of this decision was an application of twenty-two members of Cannon Street church, and two of Bond Street, to have their dismissal to Zion Chapel, in order to settle down under his pastoral care. Three brethren were also chosen deacons, and it was decided to have the chapel painted, coloured, &c., for which purpose it was closed for a few weeks. Mr. Larter was then in an extreme debilitated state of body arising from the intense anxiety he had experienced the few previous months. In order to restore his bodily powers, he left Birmingham on a visit to his friends in Essex. When the time drew near for his return, to the great grief of the church, it was found that instead of obtaining relief, his weakness had increased. His medical adviser pronounced him unfit for ministerial engagements, therefore he saw no early prospect of resuming his labours. After remaining in this state for some time, he began to fear that the cause might suffer by the church being kept in a state of continued suspense, and therefore, influenced simply for its benefit and the glory of the Redeemer, he reluctantly resigned his new charge.

The attention of the church had been directed on several occasions to the Rev. William Stokes of Westbromwich, who, being well known and valued, it was resolved to send an invitation desiring him at once to become their pastor. It became a difficulty with Mr. Stokes how to part from an affectionate people with whom he had laboured nearly six years; however, many things conspiring to show that this was an opening in providence, and being willing to be found just where the Great Head of the church would have him placed, after serious consultation and earnest prayer, he accepted the invitation, and undertook to enter permanently on his labours in three months. This period expired on the 22nd of October, and on the following sabbath he commenced exertion in his new sphere.

The pulpit at various times during the last twelve months has been supplied by very efficient students from Spring Hill College. The church and congregation feel deeply indebted to the committee and tutors for this privilege, and rejoice that an institution of so much value and usefulness is established in the vicinity of Birmingham.

KEPPEL STREET, RUSSELL SQUARE.

On Monday, the 5th of June, the Rev. Samuel Davies, formerly of Crewkerne, was publicly recognized as pastor of the church assembling at this place of worship; on which occasion the nature of a Christian church was ably explained by the Rev. Joseph Angus, M.A., and after the Rev. A. G. Fuller had received Mr. Davies's statement of faith, and in prayer commended him and the people of his charge to the care of the Head of the church, the Rev. Dr. Murch addressed the pastor. In the evening the Rev. C. Stovel preached to the church and congregation. The Rev. Messrs. Overbury, Owen Clarke, S. Davis, J. Smith, and Peacock, engaged in other parts of the services.

WALDRINGFIELD, SUFFOLK.

On Thursday, Oct. 12th, Mr. Henry Pawson was ordained pastor over the baptist church at Waldringfield, when Mr. Middleditch of Ipswich stated the nature of a gospel church, Mr. Hoddy of Walton asked the usual questions, and supplicated the divine blessing on pastor and people; Mr. Collins of Grundisburgh gave a faithful and affectionate charge to the pastor, and Mr. Glanville of Otley delivered a similar address to the church. Mr. Scullard of Faukenham engaged in prayer. The Lord is blessing this part of his vineyard with a gracious revival.

CHARLES STREET, PADDINGTON.

Mr. W. A. Blake was ordained to the pastoral office over the church assembling in this place, on the 20th of May last.

HUNSLET, YORKSHIRE.

Mr. Williams, who was necessitated in the early part of this year to return from missionary labour in Jamaica on account of ill health, has received and accepted the unanimous invitation of the baptist congregational church Hunslet, Leeds, to become the pastor. He commenced his stated labours there on the third sabbath in August.

TENTERDEN, KENT.

The Rev. D. Pledge, late of Margate, has accepted a unanimous invitation to the pastorate of the baptist church, Tenterden, and commenced his stated labours there the first Lord's-day in October.

RECENT DEATHS.

MR. B. SANDERS.

Died, Sept. 28, 1843, after a long affliction, borne with exemplary resignation and cheerful expectation of eternal rest, Mr. Benjamin, son of Mr. Job Sanders of Smarden, aged twenty-five years. The particular baptist church, with whom he had been united about five years, is by this severe stroke deprived of a valuable member, the sabbath school of an active and efficient teacher, the family and the neighbourhood of a valued friend and an ornament to the Christian profession.

REV. B. H. DRAPER.

The respected pastor of the baptist church meeting in East Street, Southampton, entered into rest on the morning of Thursday, Oct. 12. Mr. Draper was for eleven years pastor of the church at Coseley, Staffordshire, and at that time was a very frequent contributor to the pages of this magazine. In 1820 he removed to Southampton, and there, in addition to his pastoral labours, he has distinguished himself as the author of a great number of little books, adapted to interest children and promote their spiritual welfare.

REV. JOHN FOSTER.

The Rev. John Foster, the celebrated essayist, died at his own house at Stapleton, near Bristol, on the night of the 14th of October. His attendant, who had found him asleep when she entered his room a little previously, on returning to it found that he was in the same position still, but that life was extinct. He had been evidently sinking fast for many days. About a week before, when speaking of the extreme weakness to which he was reduced, he said, "But I can pray, Esther." He was in the seventy-third year of his age.

MISCELLANEA.

THE AUTHOR OF JETHRO ON THE BAPTIST MAGAZINE.

He that criticises others should hold himself in readiness to be criticised. It is vain to wince; he must take his turn. This month, the editors of several religious periodicals have had to conjugate the verb *review* in the passive voice, the energetic author of Jethro having published in the Patriot his estimate of their respective merits. Of this they have no reason to complain; while he also will doubtless feel that his decisions are liable to be questioned, especially as on this occasion he volunteered his judicial services. Should he form part of the editorial corps himself ere

long,—and the subject of his essay is ostensibly the establishment of a new magazine,—it will be a pleasant reflection to him, after he has tasted the cares and vexations of his new employment, that he gave as much credit as he has given to his seniors in office, especially to those of his own denomination.

Passing by all that he says of our contemporaries, we shall introduce our readers at once to his estimate of the Baptist Magazine. This shall be given entire; partly that they may all have the pleasure of seeing what he says in our favour, and partly because we have a few words to offer in arrest of judgment, in reference to those counts on which the verdict is against us.

“The Baptist Magazine, in point of time, next demands our notice. This body of Christians, next to the methodists, best understand and appreciate the value of the periodical press. This magazine in former years was by no means efficiently conducted, but since it came into the hands of its present editor, it has been inferior to none of its contemporaries, of equal dimensions, in all the attributes of an effective denominational organ. While every portion of it is ably and elaborately conducted, its review department often deserves especial praise: even the ‘brief notices’ display toilsome care. It is frequently obvious, that a volume has been not only carefully, but critically read, in order to the production of a single paragraph. Such ‘notices’ may generally be relied on as giving an honest and accurate estimate of the merits of the work in question. Every part of every number is marked by singular discretion, but the general effect of so much caution is a chilling coldness. There is always a lack of that benevolence, generosity, and magnanimity which give such a charm to the Evangelical Magazine. Every number is uniformly marked by a very earnest, occasionally by a somewhat bitter, spirit of sectarianism, more especially in the correspondence. Taken as a whole, it is a very successful embodiment of the spirit, as well as the principles, of its community. The price is sixpence, the sale large and increasing.”

Modestly and meekly thanking the critic for three fourths of this paragraph, we commence our remarks with the “*BUT*” in the following sentence: “Every part of every number is marked by singular discretion, but the general effect of so much caution is a chilling coldness.” Now cold and heat are relative terms, and the estimate of their respective prevalence depends much on the preferences and habits of the individual who makes it. Whether it is a cold day or a hot one, is a question in the discussion of which the most intimate friends sometimes take different sides. Even husband and wife, in so many respects

one, are known occasionally to express a contrariety of opinion respecting the operation most desirable for the parlour fire; one lamenting the warmth of the room, while the other complains of “a chilling coldness.” The author of Jethro, we are inclined to believe, is fond of a high temperature, and is generally successful in avoiding those evils which arise from too much caution. Ascribe to him discernment, enterprise, industry, public spirit, tenacity of purpose; his possession of these qualities cannot be denied; but should he ever be tried before an impartial tribunal on the charge of an excess of caution, he will most probably be acquitted. We can quite account for his honest estimate of our anti-phlogistic propensities, remembering that at the beginning of this year, in the depth of winter, when the health of towns was in question, having the honour to number him among our patients, we thought that there were symptoms in his case that required the administration of a febrifuge. Wrapping the matter up in a metaphor, in our own cautious way, we gently intimated that he had been “less select in the application of his vigorous lash than we could have desired.”* We really thought him too warm last January; and we cannot be surprised that an impression was left on his mind, that “the effect of so much caution is a chilling coldness.”

But he proceeds: “There is always a lack of that benevolence, generosity, and magnanimity, which give such a charm to the Evangelical Magazine.” Now we can easily understand that to a man in our friend Jethro’s position it may seem occasionally that more enlargedness of heart would lead to the notice of some passing events to which no reference is made in our pages; and yet if he knew the nature of representations made to us in reference to those events, the accuracy of which it is impossible for us to ascertain, he would perhaps perceive that silence is the dictate of both wisdom and kindness. Generosity and magnanimity may be shown sometimes in action; at other times they may be seen in forbearance. Does Jethro remember Vindex? Does he remember in what temple dedicated to generosity and magnanimity Vindex was enshrined? Baptists! do you remember Vindex? What think *you* of the generosity and magnanimity that sent into the world his papers? Jethro! do you remember Vindex? Had you thought of Vindex when you were writing, you would not have penned this sentence. How important is caution! Do you suppose that no Vindex, directing his arrows against other parties, ever addresses the editor of this work? Do you suppose that we have never had any temptation presented to us to retaliate on the assailants of our absent friends? Jethro, we ask you, which requires the greater generosity and magnanimity, to suppress ac-

* Baptist Magazine, 1843, p. 100.

cusations, or to publish them? Generosity! magnanimity!—these are the very last qualities in respect to which we should have thought that the Evangelical Magazine would have been held up to us as a pattern. This is enough to inflame an iceberg. It is enough to warm a baptist. Jethro! did you wish to rouse the editor? You have done it.

But we check ourselves, lest too much heat should be generated. We are sure that our esteemed censor meant no harm; there was no unkindness in his heart, no injustice in his purpose, but he wrote fast, and expressed himself incautiously. It originated solely in a want of that coolness, which is more valuable for public writers than many qualities that are more brilliant. With characteristic prudence, we pass by that heap of combustibles which our friend has accumulated in the next sentence, and hasten to the peaceful peroration, which attests that what we have always aimed at we have achieved. Whatever the Baptist Magazine may be in other respects, it is, it seems, what the *Baptist Magazine* should be. "Taken as a whole, it is a very successful embodiment of the spirit, as well as the principles of its community."

If, however, the new magazine, the establishment of which the author of Jethro advocates, is to be characterized by want of caution, we respectfully submit to him that there are enough of that kind in existence already. The recklessness with which unfounded statements are made, and extravagant measures urged, in many journals, is generally deplored by the discreet and intelligent: it is tending to bring all periodicals into disrepute, and ultimately to endanger the freedom of the press. Regrets mingle with our smiles, very often, when we see the early intelligence which some of our contemporaries are accustomed to issue; intelligence respecting events which never take place, and appointments that were never contemplated. To an English reader, the English news in the American papers is often very ludicrous; and we have repeatedly wished that our transatlantic brethren had some one at hand who could assist them in the selection of the credible, from the mass of intelligence which they receive. We do not allude to the account recently published of the degree conferred upon a minister visiting England, "by the Surrey University;" as, for this, we suppose no English print is responsible. But a few weeks only have elapsed since we received from America the correction of a mis-statement which had been copied into their papers from an English periodical, with strong remarks on the necessity for "more caution" on the part of its editor. No care will entirely preclude mistakes; but our character for "singular discretion" is one that we shall anxiously endeavour to retain, hoping also that, so long as the Baptist Magazine shall be under our management, it may continue to

deserve the high praise of being "a very successful embodiment of the spirit as well as the principles of its community."

BAPTIST THEOLOGICAL EDUCATION SOCIETY.

The formation of this society took place at a meeting held Sept. 28th, at the Sunday School Union House, Paternoster Row, London. Henry Gurney, Esq., presided. The following are the names of the officers and committee:—

Treasurer:

JOSEPH FLETCHER, Esq., Shooter's Hill, Kent.

Secretary:

Rev. J. M. CRAMP, A.M., Hastings.

Committee:

J. H. ALLEN, Esq., Brixton.
GEORGE BAYLEY, Esq., Camberwell.
Rev. W. B. BOWES, London.
Rev. W. BROCK, Norwich.
Rev. J. COX, Woolwich.
Rev. E. DAVIS, Lewes.
Rev. S. J. DAVIS, London.
Rev. H. H. DOBNEY, Maidstone.
PETER ELLIS, Esq., Hackney.
Rev. A. G. FULLER, Bow.
Rev. B. GODWIN, D.D., Oxford.
Rev. W. GROSER, London.
HENRY GURNEY, Esq., Woolwich Common.
Rev. S. NICHOLSON, Plymouth.
J. L. PHILLIPS, Esq., Melksham.
Dr. THOMAS PRICE, London.
Rev. B. ROFF, Cambridge.
Rev. I. M. SOULE, Battersea.
Rev. C. SROVEL, London.
Rev. H. TREND, Bridgewater.
JOSEPH TRITTON, Esq., Battersea.
Rev. W. UPTON, St. Albans.

Plan and Regulations.

1. That this society shall be called The Baptist Theological Education Society.

2. That the object of this society shall be the education of pious young men, members of baptist churches, for the Christian ministry.

3. That annual subscribers of half a guinea or upwards, life subscribers by the payment of not less than ten pounds at one time, and pastors of baptist churches which contribute to the object, shall be considered members of the society.

4. That the affairs of the society shall be governed by a committee, to be chosen annually, consisting of not less than twelve persons, members of the society, the treasurer and secretary or secretaries included; that the committee shall meet once a quarter or oftener for the despatch of business; and that four shall constitute a quorum.

5. That baptist ministers who shall subscribe to the society, or make collections on its behalf, shall be entitled to attend and vote at all meetings of the committee.

6. That every candidate for the Christian ministry, who shall be desirous of enjoying the benefits of this society, shall be recommended by the church to which he belongs, "as having a good moral character, and as possessed of real piety;" and also by two

baptist ministers, one of them being the pastor of the church, if the church has a pastor at the time, "as fitted by natural endowments and spiritual qualifications to receive instruction with a view to the ministry of the gospel."

7. That every candidate shall submit to such examinations, or trial of gifts, as the committee shall think proper.

8. That the candidate, when approved by the committee, shall be placed under the care of a baptist minister (such minister not being the pastor of the church to which the candidate belongs) for three months on probation; and if, at the expiration of that term, the tutor report favourably, he shall be continued under his care as long as the committee shall direct; but that, except in special cases, the term of study shall not exceed two years.

9. That every candidate shall promise to submit to such regulations as may be made for the preservation of order in the family, by the tutor under whose care he shall be placed; and to undertake such engagements as may be allotted to him by the tutor, in preaching or otherwise, in order to the improvement and useful application of his gifts.

10. That the instruction given by the tutors shall comprise the principles of biblical interpretation, theology, ecclesiastical history, the composition of sermons, pastoral duties, and such other branches of knowledge as may be deemed most useful.

11. That whenever practicable, the candidate or his friends shall be expected to furnish a proportion of the expense of his board and education.

12. That the committee shall have power to invest legacies in the public funds, and apply the interest accruing from such investments to the purposes of the society.

13. That every tutor employed by the society shall transmit to the committee a half-yearly report of the progress and conduct of the students under his care.

14. That a general meeting of the members of the society shall be held annually, at such place as the committee shall direct, when the report of the proceedings of the committee for the past year shall be read, and officers and committee chosen for the year ensuing.

15. That no alteration shall be made in the plan and regulations of the society but at an annual meeting, notice of the proposed alteration having been forwarded to the committee at least one month previously.

THE IRISH BAPTIST UNION.

At a late meeting of the ministers and messengers of our churches in the sister isle, held at Dublin, the following resolution was unanimously passed:—

"That this meeting has heard with heartfelt pleasure of the recent secession of a large

and influential portion of the ministers and members of the Scottish establishment; and desires to record its gratitude to God for this timely interposition of his providence, on behalf of the royal prerogative of Jesus Christ; and would regard this event as a sign of the coming of the day when all interference by civil governments with the kingdom of Christ shall cease. And, further, while it expresses its sympathy with these brethren who have made such great sacrifices for their principles, it urgently recommends united prayer for the outpouring of the Holy Spirit to increase their knowledge, piety, fidelity, and usefulness."

The secretary, brother Hardcastle, was requested to forward the above resolution to the moderator of the assembly of the "Free Church," which he did, accompanying it with the following letter.

"Waterford, Aug. 31, 1843.

"MY DEAR SIR,—It is with very great pleasure that I transmit to you the inclosed resolution, and give expression to the cordial sympathy of my brethren towards the ministers of the Free Presbyterian Church of Scotland in particular.

"We have observed the progress of events in Scotland for some time with much anxiety and with growing satisfaction; and now that the decisive step has been taken, we desire to magnify the grace of God in you and your respected brethren; we consider it as a pledge of much greater good to be realized by so important a portion of the church of our common Lord. Much shall we rejoice to hear of your prosperity in every sense. We shall continue to pray for it, and our earnest desires will be expressed that you may surmount your present difficulties, may be much improved by the exercises involved in your endeavours, and that all may tend to the infinite glory of our Lord Jesus Christ.

"In the hope that your own life and usefulness may be long continued for the benefit of every section of the church of God,

"I am affectionately yours in Christ,
"CHAS. HARDCASTLE."

"Dr. Chalmers."

To this communication the following reply has been received, which will be read with great interest and pleasure.

"Edinburgh, Sept. 26, 1843.

"MY DEAR SIR,—I should have replied sooner to your kind and encouraging letter of the 31st of August, but I have been several weeks from home, and have only now perused it with the accompanying resolution of the 10th of August by the Baptist Irish Society."

"I am sure that when I lay this impressive document before the General Assembly of the Free Church, in October, it will afford the utmost satisfaction and pleasure to all the

brethren; and most cordially will they join in your recommendation of united prayer for the outpouring of the Holy Spirit, that he may bestow upon us all needful supplies of grace and wisdom; and fulfil upon us the blessed promise that as our day is our strength shall be.

"With earnest supplication for the spiritual prosperity of all your churches,

"I ever am, my dear Sir,

"Yours most gratefully and truly,

"THOMAS CHALMERS."

THE ORPHAN WORKING SCHOOL.

This institution deserves to be more extensively known and patronized. It affords food, clothes, lodging, and education to one hundred and fifteen necessitous children, between the ages of seven and fourteen; its principles are liberal, and the rules for its management judicious. The only restriction of a religious nature is that the children shall attend divine worship on the Lord's day in some congregation of protestant dissenters, under the inspection of the master and the mistress. Orphans are principally, though not exclusively its objects, and we observe that of those who are now partaking of its advantages, some are children of deceased baptist and independent ministers. Two, if not more, of our own denomination, are candidates at the present time. Every guinea subscribed has a vote attached to it. Additional contributions are peculiarly desirable at the present time, as the school is about to be removed from the City Road to larger premises, erected for the purpose on the Hampstead Road. Further information may be obtained at the school, or may be found in a pamphlet intituled, "Short Account of the Orphan Working School in the City Road, founded in the year 1760, for the maintenance, instruction, and employment of Orphans and other Necessitous Children; with the rules, a list of the Governors, &c. &c."

THE SURREY MISSION.

The autumnal meeting of this society was held on Tuesday, the 3rd instant, in West Street Chapel, Dorking, when Mr. E. Bromfield, the society's agent at Elstead, was ordained to the work of the Christian ministry. The Rev. James Hill of Clapham commenced the services of the day by reading the scriptures and prayer; the Rev. J. E. Richards of Wandsworth proposed the usual questions, and received the confession of faith; the Rev. S. Percy of Guildford offered the ordination prayer; the Rev. G. Collison, theological tutor of Hackney College, delivered the charge; and the Rev. John Hunt of Brixton Hill addressed the congregation, on the duty of in-

creased efforts on behalf of the society. In the afternoon, about sixty of the friends dined together in the British school rooms adjoining the chapel. A public meeting was held in the evening of the same day, at which J. T. Graham, Esq., M.D., of Epsom, presided; when addresses were given by the Revds. I. M. Soule of Battersca, Hill of Clapham, Burnet of Camberwell, Dubourg of Clapham, Connebee of Dorking, and Percy of Guildford. More than twenty of the ministers of the county were present on the occasion, and the whole of the services were of a deeply interesting character.

LIBANUS TREFOREST, GLAMORGANSHIRE.

On July 31 and August 1, the baptist chapel at Treforest was re-opened for public worship, having undergone considerable repairs and improvement, by the addition of a new gallery and other alterations. Sermons were delivered on the occasion by Messrs. D. Jones, Cardiff; W. Lewis, Aberdare; W. Jones, Cardiff; J. Jones, Zion Chapel, Merthyr; W. R. Davies, Dowlais; D. Jones, Cowbridge; J. James, Bridgend; and J. Edwards, Brynmawr. Other ministers took part in the devotional services. Since August, 1842, when the present pastor, Mr. D. R. Williams, commenced his affectionate and faithful labours, there has been a clear increase of eighty-three to the church; which, though only organized about June, 1841, now numbers about 150 members.

TUNSTALL, SUFFOLK.

The baptist meeting house at Tunstall was re-opened, after considerable enlargement, on Thursday, 5th, October; Messrs. Collins of Grundisburgh, Bateman of Ipswich, and Gianville of Otley, preached on the occasion. The work of the Lord prospers in this locality; many have been added to the church.

RESIGNATIONS.

Hull.—On the evening of Thursday the 28th of September, a tea-meeting of the members and friends of the baptist church and congregation of the chapel in George Street was held in the room of the Sailor's Institute, on the occasion of the departure of the Rev. Charles Daniell from the town, after ministerial labours of fourteen years. All the deacons of the church, and several members of the congregation expressed their sincere esteem for the Christian character of their late minister, and George Greenwood, Esq., the senior deacon, who occupied the chair, presented to Mr. Daniell an elegant time-piece, and for Mrs. Daniell a richly enamelled tea-caddy, each bearing appropriate inscriptions, which,

together with a purse of forty sovereigns, were the result of a subscription entered into by the church and congregation. The various dissenting ministers of the town were present on the occasion to testify their Christian esteem for Mr. Daniell, and all expressed their great regret at parting with one who had been their zealous coadjutor in every effort for the promotion of the kingdom of Jesus Christ, and whose affectionate intercourse had won their warmest regards. On the following evening the teachers and scholars assembled in the same room. Two copies of Bagster's Pocket Bible were presented to Mr. Daniell for himself and Mrs. D. from the teachers, with whom Mrs. Daniell had been a zealous fellow-labourer for some years; and the affection of the scholars for one who had so constantly studied the promotion of their best interests, was testified by the tears of many of the girls then present, particularly the elder scholars who had formed her own class.

On Tuesday a farewell tea-party was given to the Rev. Joseph Davis in the vestries of the York Street Chapel, Manchester, at which about 220 sat down to tea. In consequence of the number present, the large square pews of the chapel were fitted up with tables to accommodate them. Alderman Callender was called to the chair, and suitable speeches were delivered by

the Revs. Dr. Halley of Birmingham, William Mc'Kerrow, J. W. Massie, Charles Thompson, F. Tucker of Union Chapel, T. G. Lee of Salford, and C. Baker of Stockport. The Rev. James Voller of Salford was also present. One object of the meeting was to present to Mr. Davis the London Encyclopædia in twenty-two volumes, royal octavo, as a token of the esteem entertained towards him by the friends of civil and religious freedom of various denominations for the firm and uncompromising stand he has taken, and the moral courage he has displayed on several occasions during his short residence in Manchester, and more especially in reference to the factory education bill.—*Manchester Times*.

MARRIAGES.

At the baptist chapel, Ingham, Norfolk, Oct. 3rd, 1843, by the Rev. J. Venimore, Mr. B. BAKER of Stalham, to ELIZABETH, daughter of Mr. J. HARVEY, yeoman, of Ingham.

At Bond Street Chapel, Birmingham, by the Rev. T. Morgan, on the 16th of October, the Rev. J. DAVIES of Swanwick, to Miss GOODE of Wrexham.

On the 20th ultimo, at the superintendent registrar's office, Mildenhall. Mr. HENRY HARRIS of Mildenhall, to Miss HARRIET FAKE, niece to Mr. William Secker of Barton Mills. Immediately after which, the religious part of the service was conducted in the baptist chapel by the Rev. Jesse Hobson.

CORRESPONDENCE.

STEPNEY COLLEGE.

To the Editor of the Baptist Magazine.

DEAR BROTHER,—Knowing your interest in Stepney College, and your desire to promote its prosperity, I am sure you will allow the insertion of the following fact in the Baptist Magazine.

Your readers are, no doubt, aware that the Rev. Jesse Hewett, late of Tewkesbury, whose memoir appeared in a recent number, was a student at Stepney, and eminent for his pious and affectionate spirit. As a dying request, he expressed his hope that his annual subscription might be continued after his death, thus sealing his testimony to the value of such institutions, and to the obligation of intelligent and devoted Christians to support them.

If the spirit which our brother thus sanctioned in his dying hour were more cherished by ministers and friends, would such institutions as Stepney be £700 in debt, and be compelled, for want of funds, to decline receiving promising young men whom the examining committee have approved?

Yours very sincerely,

J. ANGUS.

BAPTIST THEOLOGICAL EDUCATION SOCIETY.

DEAR BROTHER,—The Baptist Theological Education Society is now formed. It will prove, I trust, a great and lasting benefit to our churches.

An incorrect statement on the subject having appeared in another periodical, I have to request the insertion of this note for the sake of informing the friends of the society that it is the firm intention of the committee to be entirely neutral on the question of communion. They will impose no test, nor will they show any preference. The advocacy of strict or open fellowship forms no part of their plan. Conscientiously differing from one another on the subject, they exercise mutual forbearance, as fellow-servants of the same Master, to whom all are alike and solely responsible. No candidate will be received or rejected on account of the views he may entertain upon this question. The only aim of the committee will be to furnish the churches, by the divine blessing, with "faithful men, who shall be able to teach others also." May success attend all efforts of a similar kind!

Yours faithfully,

Hastings, Oct. 18, 1843. J. M. CRAMP.

CELIBACY OF THE CLERGY.

To the Editor of the Baptist Magazine.

SIR,—The great question which is now before the dissenters of England is simply this, Is the voluntary principle sufficient for the end it proposes to itself—the extensive diffusion and permanent maintenance of religion? The majority of dissenters reply, without hesitation, *It is*. Nor am I going to dispute the truth of such an answer. So great is my aversion to the opposite principle,—the compulsory,—that I fearlessly say, If religion cannot be supported except by *that*, let it fall! Let us not make Christianity so inconsistent with itself as to demand for it an avowed alliance with a world with which it claims to have nothing in common. Still it is desirable that a principle so dear to us should be invested with all the amiableness and dignity which are its due; or rather, that we should not suffer the fair features which nature gave it, to be obscured. It should be remembered that systematic attempts are being made to deform it, and we should labour to render it respectable in the eyes of its impugnors. It ought to be shown that it is not in mere name, but in reality, the voluntary principle; that, while it is correctly so denominated in its bearing on the *givers*, it is so also in its relation to the *receivers*; in a word, that the voluntarism of the *minister* is taken into the account, as well as that of the *people*.

These remarks are extorted by the starving pittance which the majority of our churches offer, and which the majority of our ministers accept for their support. I should be ashamed to mention the sum which I believe would fully equal the salary of a very large proportion of labourers in the vineyard. I was glad to see in your valuable magazine recently, an extract from the late Mr. Forster's sermon on this subject. It would, indeed, require a volume to disclose all the evils which flow from an inadequate support of ministers. It presents, however, *one* aspect of evil which has not been so fully considered as it demands to be. I mean its aspect towards the *conjugal relation* of a minister. It is, I believe, generally allowed by the candid and the competent, that an efficient partner adds materially to a minister's usefulness. Not to say that she may contribute much in the way of counsel, of stimulus, of encouragement under difficulties, there are some parts of pastoral duty which can be but imperfectly, if at all, discharged by the pastor himself, and by none so effectively as by his *wife*. The scriptures have provided for this necessity by empowering a minister of the gospel "to lead about a sister or a wife," and of course demanding the necessary means. But this important desideratum is virtually denied to their teacher by the churches in question. They as really "forbid to marry," as if they had adopted the

Romish dogma on this point. Instances have occurred in which a minister has been addressed by his church, or by others having an interest in his movements, in language like this, "You must not think of marrying, unless you get considerable property with your wife." Now, what are the consequences of this? The minister, if he has the feelings of a *man*, has those feelings outraged. He is bidden to enact that sordid part which we condemn with so little qualification in even men of the world. In *his* case the marriage union is allowed, nay compelled, to be lowered to the degrading level of a commercial transaction. This is *one* of the gross evils of the system, and it may, in some instances, retain a minister in the celibate state, and all the good which might have accrued to himself and to his people from the co-operation of a suitable partner, is forfeited. But more frequently the prohibition is disregarded; and then one of the two following evils is likely to result. He is united, perhaps, to the woman of his choice, one eminently qualified for the important position assigned her. But their means of support are inadequate. He, or his wife, or both, must engage in some secular occupation,—probably a school. And thus their exertions in their only appropriate sphere are greatly diminished, to the neglect and detriment of the church. The poor minister is found fault with and despised by the very persons who have made him what he is. This is not always the worst of the case: his spirits are broken by coldness and insult, and by the sight of the privation to which he has unwittingly introduced his companion, not to say their children; and it is well if his days are not prematurely cut short by grief. But a second evil may occur. Perhaps the minister has been prudent enough to guard against the danger which he foresaw, and he marries a *rich* wife. He has seen a more suitable partner, but his circumstances forbid him to take her; and he has been compelled to accept one whose chief or only qualification, it may be, is that she can preserve him from want. Not only is she no "help meet for him," but she may be an absolute *impediment* to his usefulness. The ensnaring influence of wealth is too well known. The history of dissenting ministers would exemplify this. Many a one in this way has had his heart drawn aside from his work, and has even relinquished altogether what he commenced with so much apparent promise.

Thus the system can hardly fail of working badly; and its baneful influence on the churches more immediately concerned, as well as on the cause of truth in general, ought, one would think, to condemn and to abolish it, even with those who can be unmoved by the cruelties it inflicts on the labourers themselves.

Perhaps, sir, I am hardly justified in ask-

ing you to insert so long a communication; but I feel that you would be rendering a great service to many of my young brethren by drawing attention to the subject of it.

I am, sir,

Your obedient servant,

PHILADELPHOS.

Bristol.

BIBLE CLASSES.

To the Editor of the Baptist Magazine.

MY DEAR BROTHER,—Bible classes have come into vogue since I entered into the ministry, and though I believe they are very useful, I have but an indistinct idea of the best way of conducting them. Will one of my ministering brethren who is conversant with the system, and with whom it works well, take the trouble to write a full and explicit account of his plans? And will you be kind enough to admit the account for the instruction of myself and others similarly situated? Perhaps you would go so far as to admit two or three answers, should they contain diversified information.

I remain, dear brother,

Your constant reader,

PRÆMONSTRATOR.

NATIONAL TROUBLES.

To the Editor of the Baptist Magazine.

SIR,—Are those ministers to be blamed who teach the people, that whilst they deplore the guilty hand which selfish oppressing fellow-creatures have in their present sufferings, they ought never to overlook the hand of God therein, and should know that the thing is of God, inasmuch as in his over-ruling providence he has permitted it, and that he designs to humble them by it, and lead them to repent and turn to him, and seek him as their only true deliverer and Saviour?

I am, sir,

Yours truly,

N.

EDITORIAL POSTSCRIPT.

Mr. Cochran, the engraver, has in his hands an excellent likeness of our friend Mr. Clarke, missionary to West Africa, recently painted by Room, intended for the frontispiece of our number for January, 1844.

Two letters have been received this month animadverting on one in our last from Mr. Davies of Cradleigh, on the taking of oaths.

Both our correspondents have, however, apparently misapprehended the purport of his communication. They have addressed themselves to the question of the lawfulness of oaths, on which he said nothing; and overlooked his design, which was to point out the hardship of the law which denies to those baptists who scruple an oath the same indulgence as is granted in the same case to Christians of some other classes. Either oaths are necessary, and in that case they should be uniformly required; or they are not necessary, and in that case they should not be required of a conscientious objector of one religious community more than of another.

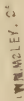
A correspondent suggests the propriety of special prayer throughout our churches on account of our persecuted brethren in Denmark and other parts of the European Continent; and also of a general "free will offering" on their behalf. We beg to inform another, who writes under the signature of "An Enemy to Oppression," that a society corresponding with his desire is in existence,—the Baptist Continental Aid Society, of which G. Morton, Esq., of Leeds, is Treasurer, and James Richardson, Esq., of Leeds, Secretary.

When the Herald went to press, a day or two ago, it had not been possible to ascertain exactly when the Baptist Missionary Society's schooner—"The Dove"—would be ready to leave Liverpool. It will not be before the latter end of this month; but the public will be informed of the precise day for its sailing, by advertisement in the Patriot.

To those of our ministering brethren who are able to obtain the Eclectic Review, it will be gratifying to learn that it is the intention of the editor to devote a greater proportion of its pages than heretofore to papers on Biblical Literature and Criticism. In an advertisement which he has issued, it is stated that one or more articles connected with the interpretation or literature of the inspired volume may be expected, in future, in each number.

It may be convenient to many of our friends to be informed that the beautiful print of a Jamaica baptism of which we have spoken in a former page, may be obtained, ready framed, of the artist, Mr. Baxter of Charter House Square. For handsome gilt frames of the proper size, he charges sixteen shillings; for maple frames, in various styles, 15s., 14s., or some as low as 10s. 6d. The size of the frame required is about the same as that used for the large well-known engraving of Dr. Carey and his Pundit. Subscribers' names are still received, both at Mr. Baxter's house and at Fen Court.

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BAPTISM AT MALDEN, JAMAICA.

## BAPTISM AT MALDEN, JAMAICA.

THIS month we present our readers with a representation of a Jamaica baptism. It is not the same scene as that portrayed in the beautiful oil-coloured print published by Mr. Baxter, which is now ready for delivery, but one on a smaller scale, and of more recent date. This took place at the new village of Malden, in the parish of St. James's, on the twenty-ninth of April, 1843. Ten persons were baptized, on this occasion, by Mr. Picton of Bethsephail; the other parts of the service being conducted by Mr. May of Bethsalem, and Mr. Dendy, the pastor of the church at Salter's Hill, of which Malden is an out-station. Of the persons baptized, three were natives of Africa; two men who were Coramantees, and one woman from the Eboe country. The others were born in Jamaica. They had all been in a state of slavery, though now, it is believed, they are released not only from bondage to man, but also from the bondage of Satan. Near the spot was the residence of Mr. Charles Bernard, a deacon of the church at Salter's Hill, who in 1841 visited England with his pastor. He purchased the place when he obtained his freedom, and named it "Happy Land;" but a happier land has since received him, we trust, he having taken cold on his return from England, and died.

## A S I A.

## CALCUTTA.

When Mr. Leslie sailed from this country at the close of last year, it was left to him, in conjunction with his missionary brethren in Calcutta, to determine whether he should return to Monghyr or occupy some other sphere of labour. The necessities of the church assembling in the Circular Road, bereaved of its pastor by the death of Mr. Gibson, rendered it desirable in the judgment of all, that he should continue at least for a time at that station. After preaching there a few weeks he was invited by the church to take the oversight of them, permanently: but, having a strong preference for the kind of work to which he had been accustomed in the country, he was at that time unable to decide. Last June the application was renewed; and a unanimous and pressing invitation to the pastoral office, signed by all the members resident in Calcutta, with the missionaries and their wives, was laid before him. This he has accepted. In writing, on the 31st of July, after mentioning this fact, he says,

I am glad to say, that though there has not yet been any addition to the church, there has evidently been an increase to the congregation; and I hope things may go on well. Dr. Yates certainly could not go on with his translations and preach too. Neither his health nor his time would permit this. He has, however, engaged to preach once a month, and even oftener, if my health or other circumstances should require it. Hitherto I have been well; and I have not only for the most part preached twice on the sabbath, once in the week, and presided at the prayer meeting, but have often preached twice, and



sometimes thrice a week, in Hindoostanee, to the natives by the road side. I hope that the committee will still consider me as one of their missionaries. For the heathen I left England; and were the pastorate at Circular Road to prevent my preaching to them, I should certainly deem it my duty to give up the former and confine myself to the latter. I shall not now, however, be able to perambulate the country as I did formerly, and this I assure you is to me a piece of self-denial. I will, however, try to get away in the cold

season for a week or two, that I may have a little taste of my old employment.

All the missionaries are at present well. Dr. Yates was poorly for a week or two recently; Wenger was laid up with a sharp attack of fever; the same was the case with my little boy, and I myself had a very severe but short attack of dysentery; but we are all now pretty well again. It is now the rainy season, and many of the people are sick, and not a few have died.

A more recent letter has been received from Mr. Thomas, dated August 9th, in which he says,

You will be pleased to hear that brother Beddy has baptized two more converts, both, I think, Europeans; he has several native candidates. Brother Singlie has likewise baptized two persons, one a European; he also mentions several native candidates. At Dacca appearances are hopeful, but our brethren have to labour on without evident fruit. The certain loss of all apparent means of support is a terrible obstacle, and we need not wonder at its potency in keeping back from a profession of Christianity; but this

will give way, and before many months elapse I expect we shall have to report baptisms taking place at that station.

The missionary brethren are, generally speaking, in good health. My youngest child has been for nearly three weeks very ill, and it appears doubtful whether he will struggle through; but he is in the hands of a gracious as well as an almighty God, and whatever the event, I trust it will be such as will be to the praise of his name. The rest of my family are in tolerable health.

### SCHOOLS.

The attention of the friends of education is respectfully solicited to the wants of our brother, Mr. Evans, in Calcutta. In addition to the Benevolent Institution, he has just commenced three schools; one at Alipore, where there are about ninety Bengali children; another at Kidderpore, with about eighty; and the third at Cooley Bazaar. For these schools, Mr. Evans is entirely dependent upon the support of friends, and if three Sunday-schools would undertake each to raise £10 a year, Mr. Evans would be greatly relieved, and three very important districts supplied with the means of instruction.

Donations of books and school articles, such as slates, cotton, needles, &c., will be peculiarly acceptable. They can be forwarded, as usual, to the Mission House, 6, Fen Court.

### CEYLON.

In conformity with the intention expressed in our last, we now present to the reader the concluding portion of Mr. Daniel's Reminiscences.

#### PREACHING NEAR THE MODELAR'S HOUSE.

Another method to which recourse was often made, in order to impart the knowledge of the Saviour, was *preaching to the multitudes who were frequently collected near the mansion of the Modeliar*. To those who are not acquainted with the customs of this country, a

short explanation on this subject may be requisite. The Modeliar of a Korle, is a kind of deputy governor of the district to which he belongs. He is appointed to watch over the property belonging to the government, and see that no invasion be made upon it. The collection of a part of the revenue in his neighbourhood belongs to him, and public orders are carried into execution through him.

Hence he is continually receiving despatches from the government agent of the province, and numbers are often collected around him to receive their orders. In addition to this, he is considered as a kind of a judge in his Korle. Not that he has any situation of this kind officially appointed him; but as gentlemen selected as Modeliaris have always much influence, and frequently a considerable degree of intelligence, they are chosen as umpires, to whom contending parties agree to intrust their complaints, in order that they may arbitrate between them. Singhalese people being very litigious, are continually appealing to courts of law, in consequence of which they involve themselves and families in the most extreme misery; expending their little property in the prosecution of law suits. I think it may be said without fear of contradiction, that no judge in either the Supreme or District Courts of this island, hears and decides so many causes as the Hewagam-Korle Modeliar. As no expense is incurred by feeing proctors, by making affidavits and summoning witnesses, but each party pleads his own cause: and as by long experience this Modeliar is well acquainted with the characters of almost every one around him, summary justice is generally in the most equitable manner administered. If the litigants are unwilling to abide by his decisions, he will say to them, you can take your cause before the District Court; and whenever this is done, they are almost always affirmed.

It will be concluded from this statement, that the house of the Modeliar is a place of more general resort than any other in the Korle. Here frequently will be found in the course of the day, varying indeed on different occasions, groups of twenty, thirty, fifty, or sixty persons collected together, around the bungalow in which the Modeliar sits, transacting the business which devolves on him. Such collected and detained assemblies presented occasions of doing good too valuable to be disregarded; and accordingly very often, after returning home fatigued by the journey and labours of the day, have I had to preach to these poor, uninstructed idolaters, the true and living God, and Christ as the way to God. In this way, many from almost all the different places and villages in the Korle have had frequent opportunities of hearing in their own tongue, the method of salvation through the sufferings and resurrection of the great Redeemer. To those who could read, suitable books, illustrating the way leading to heaven, were given. And who can tell but what, in instances unobserved by the eyes of man, the germ of true knowledge may have been implanted in the heart, and that from commencements so feeble hearers may have carried home in their own souls, and to their families, principles which will ramify and extend, and eventually produce a harvest to eternal life?

#### PREACHING TO STATED CONGREGATIONS.

The last method I shall mention, is the *public preaching of the gospel to stated congregations*. It is not to be supposed that while so much is recorded respecting private and domestic teaching, that the public preaching of the gospel was neglected. On the contrary, we seized opportunities for doing it, whether in the streets, or high roads, where groups of people would often be assembled, and in fixed assemblies. In Hangwella for many years there has been a small Christian society or church of those who bear the name of Jesus, where the word of God is regularly preached, and Christ's ordinances administered. Here twice on the Lord's day, congregations were collected to listen to the joyful sound of redeeming mercy, and on stated occasions that sacrament by which we are to show forth the Lord's death till he come, was duly attended to. Here, with sable countenances and uncouth voice, the language of prayer and thanksgiving was heard; and though the assembly was small and poor, we were permitted to unite with saints around the throne in singing "Worthy is the Lamb who was slain for us." Here too prayer-meetings were held to invoke his blessing, who in every age listens to the sighings of a broken heart, and who regards, in whatever tongue it be presented, humble and persevering supplication. Our place of worship, which was formerly occupied, being inconvenient, an application was made to the late governor, the Hon. J. Stewart Mackenzie, for permission to use one of the rooms of the rest-house there for the purpose of conducting divine worship. His excellency, with that anxiety to promote the moral and spiritual welfare of the colony, that ever marked his public and private conduct, having ascertained that no inconvenience would accrue to travellers in consequence of the request being granted, kindly allowed us the indulgence; and in it to the present day, the congregation weekly assembles to hear the word of the truth of the gospel.

#### PREACHING IN SCHOOLS.

Besides these stated assemblies, in all our schools we have endeavoured on the Lord's days, and other seasons, to conduct the public worship of Jehovah. While the people of this land lie so much under the power of spiritual death, that except in a few places they will not spontaneously and without solicitation attend to hear the publication of the way of salvation through the great Redeemer, it has become a painful source of interesting inquiry to the missionary, as to the best manner in which he can secure an attendance. Now in village schools there are not only the children of the school to be taught to remember their Creator in the days of their youth, but their parents and relations often attend

with them. The teacher of these institutions by the use of his influence, can often induce many to approach the place where prayer is wont to be heard. And many have been in mercy met with in these humble places, who from being solicited and irregular, have become voluntary and constant attendants, who have lived holily and died happily. It is indeed to be regretted that a state of fearful apathy among the natives should render such expedients necessary, but the fishers of men must cast their nets into any place, where they are likely to catch even a few immortal souls, and to use every expedient, however self-denying, which will issue in a result so permanent and glorious. If a missionary, after his arrival on these shores shall content himself with sitting in his own house, or standing in his own pulpit, till persons shall willingly gather around him, he had better have tarried in England, and not have subjected himself to the toil, or the Society to the expense of a voyage and outfit here. If he effect any thing among the idolaters around, it must be by following the example of his great Master, "*who went about doing good.*" Persons engaged in the same work on the continent of India, are obliged to recur to similar expedients, if they would not waste their strength in a series of desultory and unconnected efforts. On inquiry of a very eminently devoted missionary who visited this country from Bombay, as to the expedients there employed to secure a regular attendance of the natives, he assured me that it was only by the same means we here use, under at least equal discouragements, that they were enabled to proceed in their stated labours. We may be blamed that no more come to hear us; but it is a blame we share in common with the most devoted servants of Jesus Christ in the whole length and breadth of these Indian domains. We would however be thankful, that the Holy Spirit has so extensively owned his word among those who do attend; and we exult in prospect of the time, when the people being made willing in the day of the divine power, shall in Ceylon, as well as in the South Sea Islands, and in the West Indies, flock in companies of hundreds and thousands to listen to God's word, and shall say to each other—"Come and let us walk in the light of the Lord."

#### RESULTS.

Such is a brief view of the nature and measure of those efforts employed by the writer, for more than two years, among the jungle population of this country, in the pursuit of their soul's salvation. It may be asked, what results have followed these labours? Such a question is natural, and if put not in a taunting, but Christian spirit, deserves a distinct and candid answer. While sincere believers are sensitively alive to the value of tokens of visible success, it must be

borne in mind that these do not constitute the rule of duty. This is the revealed will of God. He may see fit, for reasons we cannot scan, to try our faith, and patience, and attachment to him, by for a time denying the measure of visible success which we desire, and even expect. But we are not on this account to see men perishing for lack of knowledge, and use no efforts for their recovery. Our duty and encouragement are before us in the word of command and promise contained in the bible. "Be not weary in well doing, for in due season ye shall reap if ye faint not." When Dr. Carey went to India, it was with the hope of quickly reaping an abundant harvest; but six years elapsed ere the first person was baptized in the name of the Holy Triune Jehovah. During the whole of that time he had to sustain the dejection of his own mind, the solitudes of the church, and the ridicule of the profane sceptic, in consequence of this delay; but, sustained by faith in the promises of heaven, he patiently endured, and at length obtained the blessing. How different is India now to what it was when first he trod its burning plains! Nor was he alone thus tried. When the first missionary of the London Society arrived at Calcutta,—though a man, by spiritual and intellectual qualifications of no common order, eminently fitted for his work,—he had to wait seven years before a single individual professed faith in the Redeemer. But now they number hundreds of members in different parts of that vast peninsula. When one of the first protestant evangelists, about forty years since, in the north of this island, commenced his benevolent and self-denying exertions, he ingenuously confessed that though he laboured there eight years, he did not see a single individual whom he thought was savingly converted to God. But the varied societies supporting these labourers in the gospel, would have acted in the most anti-christian manner, if in consequence of such discouraging circumstances, they had recalled them from their spheres of labour. They persevered, and behold the results! Christian churches are now planted, or planting, through the length and breadth of this island and the adjacent continent. Other men have entered into the labours of these pioneers of mercy who have preceded them in preparing the way of the Lord, and have obtained the benefit of all which first evangelists have attempted; and the time is fast approaching when all shall see the amount of benefit that has been effected by their separate and united efforts; when he who soweth, and he who reapeth, shall rejoice together. Even now in many parts of India is idolatry tottering to its base, and presages of its speedy fall are visible! Every intelligent man, though wearing a heathen profession, believes both Buddhism and Brahminism to be lies. Already we hear at a distance symphonies which proclaim



the near approach of the latter day glory, when blessed voices shall with jubilant ecstasy exclaim, "The kingdoms of the world are become the kingdoms of the Lord, and of his Christ!" Although, therefore, we had received no tokens that in the interior of this island the gospel had become the power of God to the salvation of a single individual, still it would be our duty to go forward in active endeavours to make it known. Besides, we are poor judges of what is real success. Many flattering appearances have often deceived us, and afterwards filled our hearts with pungent sorrow. In other cases where we thought we had laboured in vain, it has been found that no inconsiderable quantity of good had been done which was long concealed from us. It is scarcely conceivable that God has permitted his holy word, the rod of his strength, for the space of two years to be regularly, painfully, believingly preached, over a large extent of territory, without having given testimony to it. Some of these effects may never become known to us, till the light of eternity shall disclose them; but in some cases they have now become apparent. In numerous instances has light been communicated to the intellect, though it may not yet have renovated the heart. Thousands have heard of the one living Jehovah, and the only Saviour, who had never become acquainted with the existence of those adorable persons. Many have been induced to confess the folly of idolatry, and to laugh at those dumb idols which before they were accustomed to behold with superstitious honours. Some who have not given themselves decidedly to the Lord, may already see men as trees walking; while a few, as yet unknown to us, may be seeking the Lord, if haply they may find him. If instances of those who have been brought to repentance be inquired after, results as satisfactory may be found in these jungles, as in those favoured situations where the gospel is more fully and extensively extended—say in Colombo and London. The little church at Hangwella, which at the period of commencing these exertions was reduced to seven members, at the time of the writer's return to Colombo, numbered fifty communicants; forty-four having been baptized, and, with one restored backslider, added to it. It is requisite to state, two of these were excluded for improper conduct. The above number were then in full communion with the church; while others were candidates for its sacred ordinances.

The number however of persons who were actually baptized, formed only a portion of those who applied for it. Had our wish been merely to swell our numbers, it would have been easy so to have done, since nearly an equal proportion to the received sought this Christian ordinance, whom we were reluctantly compelled to require to wait for a time, till their fitness for the holy sacraments

should be evinced. Believing that according to the rule laid down by Christ, repentance and faith should precede baptism, and that one end of it was to separate the church from the world, it has been our anxious wish that those to whom it was administered should be those who had first given up their hearts to God. While we would not discourage the feeblest Christian, nor prevent him who is weak as a bruised reed, from avowing himself on the Lord's side, and receiving the elements of his sacrificial body and blood; we have been anxious first of all to communicate instruction, and to require that those who submitted to Christian baptism should first bring forth fruits meet for repentance. Knowing that there is an unworthy reception of the Lord's supper which works condemnation, as well as a worthy one that advances our spiritual edification, it has been our devout solicitude not to minister to the delusion of persons who, without due qualifications, by partaking of it speak "Peace, peace, when there is no peace." We may in instances have been deceived, and who in ancient and modern times has not, by hypocrites suffered similar imposition?—but it has been our endeavour by a scrutiny of the characters and professions of candidates, to prevent any improper reception of these ordinances which are ordained for the regenerate alone. And we think that in the jungle operations which have been detailed, we have not met with a greater quantity of false professors than are to be found in other churches, whether in pagan or Christian lands, which have been superintended by men that love the Lord Jesus Christ in sincerity.

While, however, we see much that calls for our gratitude, we have not the measure of success that gratifies our wishes; and we would say to all the friends of the Redeemer, more especially to those who have been favoured with a larger share of spiritual prosperity, "Brethren, pray for us that the word of the Lord may have free course, and be glorified, even as it is with you." I am well aware, I have had to sustain the censure and expressions of disapprobation, even of good men, for having devoted so much of my time to jungle labour; and it has been thought that I might better have been occupied in labours where English ideas could be more fully communicated to those who, bearing the Christian name, might benefit by instruction delivered in that tongue; but when I consider that, compared with the native population, there is a rich provision made for this class of people, if they are disposed to embrace it, I neither regret the time that I exclusively devoted to the natives, nor the nine-tenths of the labours that I now expend upon them. Though a servant of all, and willing to preach to the more intellectually gifted European, I consider my great work is with the illiterate, uninstructed Singhalese. It is indeed pleas-

ing to preach in our own vernacular tongue, to listening audiences who know how to appreciate what we say, but it is still more our duty as missionaries of Christ, to seek out the neglected, and do good to those who are ready to perish. And it is a topic of pleasing reflection that for a space of more than two years, the gospel of Christ, that word which brings salvation, has been constantly made known, over so large a surface, to multitudes who a short time before had never heard of Jesus, nor through him of the way to the Father. In hundreds of cases where little fruit at present appears, those who have gone before may have prepared the way for those who are to follow them. At no distant period, it will appear that those who have dug and laid the foundation of the spiritual temple, have been equally efficient with the persons who have put the last adornment to it; and when the designs of divine mercy to a lost world are consummated, the top stone will be brought forth with rejoicing, crying, "Grace, grace, unto it!"

WEILGAMA.

If I were called to select a spot in these jungles where the value of missionary labour is peculiarly apparent, I would fix on Weilgama, in the Sina-Korle, on the northern bank of the Kalany-ganga. At the time of entering the above specified field of labour, no sabbath was kept there, nor was the way of life announced to its inhabitants. They were sitting in darkness and in the shadow of death. But in the course of time regular sabbath services and a Christian school were commenced there. Several persons having professed repentance and faith in Christ,—having, like their Saviour, been baptized in the river which bathes their village,—were united to the church at Hangwella. They obtained, by an application to his excellency the late governor, the donation of a part of an abandoned teak garden. On it they have, at their own expense and labour, erected a convenient bungalow, serving the purpose of a school-room and a place of worship, which was consecrated to the service of God on the first day of January, 1841. Here every Lord's day they assemble for the public worship of God, while after the more public labours of the sanctuary, the members unite for social prayer at each other's houses on the evening of the Lord's day. They commenced a missionary society among themselves, and it was with feelings of delight and solemnity that the writer of this, on his way to his present residence, on the second Sunday of the above named year, united with twenty-five persons, not one of whom, with the exception of himself and a member of the missionary church at Cotta, had till a short time previous, ever eaten of that bread, or drunk of that cup. May the little one become a thousand, and the small one a strong nation!

NATIVE PREACHERS.

As by the providence of God, I have been called from this station to another field of labour, those who are interested in the extension of the kingdom of God may feel anxious to know what means have been adopted to perpetuate religious instruction among those who till lately have been neglected and forgotten. It must be confessed that for a few months our plans were frustrated and appeared unfruitful, in consequence of the opposition of wicked and designing persons; but after looking to the Lord by earnest and repeated prayer, it is with pleasure I am able to state that efforts have been made, and are continually made, which if the machinery should be found to work as it has done for about the last twelve months, will leave but little undone of all which has been attempted; and in some instances more extended efforts are now being made than were previously employed. By calling into action a larger quantity of native agency, with regularly visiting at periods of about once a month, either by myself, or those who are associated with me in the work and labour of the gospel ministry, it is hoped that the same effects will be perpetuated and extended with those already exhibited. The whole district has been divided into three departments, which have been committed to three distinct preachers. The person who has laboured so long at Hangwella takes the congregation and church there, and about twenty villages; to which, by visiting each once a fortnight, he devotes his whole time. The person who occupies Weilgama, in connexion with the people there, labours regularly in ten or twelve villages; while he who labours in Pittoompey has fourteen villages under his care, that are periodically supplied. In the latter division of this district, a place of worship has been erected at the sole expense of a native, where the word of God is every Lord's day proclaimed. It was set apart for this purpose in the month of May. While the resident preacher at Hangwella superintends that portion of the work, and not only preaches, but administers Christian ordinances, the section at Weilgama is not only supplied every Lord's day with the preaching of the word, but an ordained missionary goes over every four or five weeks to give the Lord's supper to the members. It is pleasing to reflect that since the removal of the narrator, the number of members and inquirers, amidst a few instances of defection, increases rather than diminishes. I met the church at Weilgama a few days since (September 11th, 1842), and with twenty-eight members commemorated our Saviour's death. The same remark will apply to Hangwella, where a gradual increase is taking place; and Pittoompey, where several persons are candidates for baptism, though it has not been yet administered to any individual

there during the past year. May the Lord convert sinners in these dark places of the earth, and add to them; and may the wilderness and solitary place rejoice and blossom as the rose!

#### APPEAL.

In a work of this nature we call on all who love the Lord Jesus to aid us by their co-operation. Who can look upon the moral desolation that still reigns over the greatest part of this country, and not deem it a topic of deep regret that so little has been done, or even attempted to be done? Though a portion of it has been for about one hundred and sixty years, and the whole of it for nearly thirty years, in the hands of a protestant government, how small and limited the efforts to teach the natives the true God, and the only Saviour! You may walk from village to village for a series of miles, eastward, and westward, and northward, and southward, and except in a few favoured spots which are brought under moral culture, find no school or place of worship, where the principles of the Christian religion are taught. No voice of heavenly mercy calls on all around to repent and turn to God, and do works meet for repentance. The inhabitants are sunk into a state of the grossest idolatry and spiritual death. And who is not aware, that unless those who are favoured with the gospel awake to more vigorous exertion, in no rational way can we hope that the kingdom of God will be extended through the length and breadth of the land. Of the sums hitherto expended in the instruction of the young, or on direct missionary labour, the far greater part have been furnished by those who live at the distance of half the circumference of the globe. There are, we would gratefully own, a few most honourable exceptions; persons who appear to live and expend their property for the cause of God and of souls; but in general what have British Christians in Ceylon, or the burghers, or the native population done, that all around them may walk in the light of life? Next to nothing. A few dollars, or pounds per annum, are all they can spare for him who gave himself up to death for them!

#### OBJECTIONS.

In order to justify their apathy or parsimony, fault is found of the persons who are engaged in missionary labour. It must be acknowledged, that while this enterprise is divine, it is carried on by human instruments; and much of the failings and imperfections attached to all sublunary exertions, will be manifested in our efforts. But let those who bring accusations against us, more closely inspect our labours, and they may see an excellency and vigour in them of which they have only a faint conception. Let them help us by candidly pointing out our deficiencies,

and suggesting how they think we can amend them and become more efficient, and we shall esteem them our best friends and fellow-helpers in the great work of renovating man. But to keep aloof from us because they neither understand our plans, nor attempt to aid us in correcting what may be deemed amiss, is both irrational and antisciptural, since we are required to prove all things, and hold fast that which is good. The writer of this candidly acknowledges, that many exertions which on his first arrival in this isle he deemed puerile, have since appeared to him the very best that in the circumstances of the case could be adopted.

One charge which has been brought against missionaries is, that they pay too great an attention to external appearance, in their furniture, and dress, and general habits. And it is indeed requisite that when we are in places like Colombo, or Galle, we should preserve that attention to external decorum, that the persons with whom we must mingle require. But let them see us in our jungle attire, walking from place to place to declare the love of Jesus; let them behold us climbing the most rugged steepes, wading through marshes, and brooks, and pools, covered with leeches, immersed in blood, enduring the scorn of those whose welfare we are pursuing, worn down with fatigue, sleeping in native huts, and partaking of their humble fare; and they will have different ideas of a missionary life than those in which they have been accustomed to indulge.

Others allege against us the limited measure of success with which our efforts have been crowned. But is the blessing in our hands? The race, we are told, is not to the swift, nor the battle to the strong; and neither is Paul nor Apollos any thing, but God who giveth the increase. No one can be more concerned to see a blessing crowning these efforts, than those who are sustaining them; and if the Lord of all for a time tries our faith and patience by withholding it, it should excite your sympathy, and more fervent prayers, rather than indignation. Our prescribed duty is, to proclaim the truth faithfully. He who sends us forth, says, "Son of man, if thou warn the wicked, and he turn not from his wickedness, he shall die in his iniquity; but thou hast delivered thy soul." Christian missionaries have executed their commission when they have made every possible effort to bring the gospel into contact with the souls of men. They can do no more. The hearing ear, the awakened conscience, the understanding heart, are all the appropriate work of the Spirit of God.

#### CONCLUSION.

I do most seriously declare that the success of missionary endeavour in this land has been much underrated. Let our native churches and congregations be compared with the most



favoured places in Colombo, where the gospel is steadily preached to Europeans, and their descendants; and I have no scruple in saying, that as far as the saving conversion of the soul to God, and the steady, uniform conduct of their communicants is concerned, many places I could point out in our jungle population, would suffer no detriment by a comparison with what is exhibited in St. Paul's or St. Peter's. I speak nothing to disparage those who attend there; there are, I have no doubt, many examples of those who know the grace of God in truth, but there are not a larger number of devout, consistent professors in the one case, or proportion of cases, than in the other. If therefore the want of success be charged on us as a reason why we should be thrown off and forgotten, it might be brought forward as an argument why all our places of worship should be closed.

Let the consideration that so little has been done, be used as an argument for more strenuous exertions, for more devoted sacrifices, and believing, wrestling prayer. Then shall we see greater things than have ever yet been witnessed. Let each one inquire what he has done in this cause, and what he has omitted to do. Instead of fixing condemnatory charges on others, it is well to judge ourselves. For as an admired American preacher

says, "Who of us can plead guiltless? Are we interested as we ought to be in the progress of Christ's kingdom. Have we prayed as we should have done? Are we doing all we can to awaken songs of praise to the Saviour, in every nation and tribe of mankind? The indifference of Christians to this great work is amazing. Who would believe that a child of God, an heir of glory, redeemed by the blood of Christ, and commanded to publish abroad the tidings of his love, could think and care so little whether those tidings were thus proclaimed? And if it be so with us, how can we believe that we have the spirit of Christ? and how look forward with hope to the time when we shall stand before him in yonder heaven, and see him face to face? Verily, the church has neglected the work too long, and so have we its members. Let us arise, every one in the strength of the Lord God! He calls us from on high, and commands that, so far as in us lies, we prepare his way to every family, and to every human heart. No more let us take counsel of our love of the world, no more of selfishness, no more of unbelief. In the fear and love of God, let us do our duty in this matter, that our souls, in holy fellowship with the Spirit may rejoice with heart-satisfying and everlasting joy."

#### KANDY.

Mr. Dawson writes from Kandy, under date of March 20th, as follows:—

I am happy to say the mission here is reviving. Our sabbath evening congregation has increased fourfold. Many English residents, and more burghers than formerly, regularly attend, and the services are evidently productive of good. I had the pleasure of baptizing a corporal of the ninety-fifth regiment on the 16th ult. He is a zealous young man, and bids fair to be very useful among his comrades. Many of them he has induced to attend public worship on the Lord's day, and our week evening meetings; and several of them are manifesting a concern for the salvation of their souls. We have preaching in Kandy four times on the sabbath (in Portuguese, Tamul, Singhalese, and English), besides several services during the week. Two active members from Colombo principally conduct the Tamul and Portuguese preaching. I have, however, more than I can properly attend to, as the plantations and village stations require frequent visitation, and the printing-office, in which are six workmen, constant supervision. We expect Mr. Birt in May. I need not say, however, that more assistance is still much needed, as dear brother Daniel's precarious state of

health renders it uncertain how soon he may be obliged to return to his native land.

On the 2nd inst., the awful sentence of death was carried into execution, in the presence of thousands of spectators, on five persons who had been convicted by the supreme court of murder. Four of them were Mahomedans and the other was a Buddhist. The former resisted every effort to give them Christian instruction, but of the latter much that is hopeful may be said. When I first visited him in prison, three weeks previous to his execution, he was the subject of stoical apathy—careless in reference to the awful death which awaited him. He avowed himself a Buddhist, and clung to the idea that notwithstanding his ignominious fate in this world, he should be born again in a superior condition. He said he had never before heard of Jesus Christ as the Saviour of sinners; nor did he appear to desire any knowledge about salvation. On a second visit, however, he seemed more deeply impressed with his awful condition, not only as a violator of the laws of man, but as a sinner against God. From this time a change became apparent: he acknowledged that he was a

great sinner, and could not be saved without a Saviour. He saw the folly of trusting to Buddhism for salvation, refused the instructions of a Buddhist priest who came to see him, and eagerly sought for clearer views of the gospel plan of mercy. I and others warned him from the first against indulging any hope of his sentence being mitigated, and especially against thinking that our visits would lead to his obtaining mercy at the hands of *man*. He did not seem to think his sentence would be commuted. On the contrary, he acknowledged the justice of it, saying he was indeed guilty, and deserved to die. On the morning of his execution I went to the prison, and found him deeply sensible of the load of guilt he had contracted, but apparently and professedly looking with humble faith to Jesus Christ as the propitiation for his sins. He was particularly struck with the twenty-third chapter of Luke's Gospel, which was read and explained to him; and surely it is not too much to hope that *He* who saved the thief upon the cross, was ready with his promises of pardon to cheer the dying hours of this penitent malefactor. He was conducted, with the four others, to the place of execution under a guard of native soldiers, the tom-tom in front sounding the peal of death. After the sentence of death and warrant of execution had been read over by the deputy-fiscal, at the scaffold, Mr. Oakly

(church missionary) asked him if he would like him to pray. He assented, and we knelt down whilst Mr. Oakly offered a short prayer. I then gave a brief exhortation to the dying man. He publicly acknowledged the justice of his sentence, professed his faith in Christ, and his belief that Buddha could do nothing for him in his extremity. He shed tears when I spoke to him of the love of Christ, and urged him to look to him in his dying moments. He ascended the scaffold with a faltering step, and while his arms were being pinioned and the rope was being adjusted, his repeated exclamation was (interpreted), "God be merciful to me a sinner!" The four others were at the same time muttering their prayers to Mahomet, and looking to him (alas, in vain!) to save them. They left the prison exactly at nine o'clock, and about ten minutes to ten, all being ready, the bolts were withdrawn, the drop fell, and in a few moments their immortal spirits were in eternity. Their bodily sufferings did not appear to be great. In five minutes, I think, they had all ceased to move. It was indeed a horrid sight, but I could not feel it right to abandon in his last extremity a poor soul who had been first directed to the Saviour by myself, and who might receive *some* comfort in his dying moments from his attention being stedfastly directed to the channel of redeeming mercy.

## JAVA. 7

Mr. Brückner, the writer of the following letter, dated Samarang, 16th May, is a native of Holland, and has been many years in the service of the society. It appears that he begins to feel the effects of his long residence in a debilitating climate. Referring to his present supply of tracts and books in the Javanese language, for distribution, he says—

Who can tell what may happen before these are disposed of. My life may perhaps be closed by that time, as I am now very near sixty years of age, and the infirmities of the days I feel coming on me. Yet the Lord grants me still to go out among the natives several times a week to speak to them on the grand truths of the gospel. Of real success and conversions among them, I can say little, but it should seem that some of them are more inclined to hear than formerly. The great excuse with them is merely that no time is left them to attend to these things. And indeed it is true, very much is exacted of this poor people by public work, for which is paid either very little, and in many cases nothing to them. But I trust the Lord will at last arise to plead their cause in justice. The government is as yet not at all inclined to

admit more missionaries on this island; and as the missionaries of the London Missionary Society leave Java, I am the only one remaining on the island. Some Germans and Americans have from time to time come out, and remained for a short time at Batavia, but have not been permitted to settle there or in any other place in Java. Some of them have gone home, others to China, and some of them to the island of Borneo. On the south-eastern coast of Borneo are now seven missionaries, all Germans, among the Diaks, who appear to labour there with some success. The Diaks, otherwise quite a wild nation, become now in some measure civilized along the coasts. Some learn to read in the schools of the missionaries, but they have no alphabet for their own language, therefore the brethren have introduced the Roman alphabet among

them, have composed a spelling-book, and made an extract of the bible, which one of them, my son-in-law, came lately over to Java to print for them. He has been so fortunate to finish his work in the month of January last, when he returned to us here. At the end of March he left us, with his wife and two children, for Borneo, where they arrived

in safety after a voyage of twelve days. It affords to me much matter of gratitude that the Lord has been pleased to call at least one of my children to assist in the propagation of his kingdom among the heathen. May he further be pleased to deal with me according to his infinite mercy, and leave me not in old age!

## AFRICA.

Two letters have been received from Dr. Prince. One, dated July 12, was written at Bonavista, Cape de Verd Isles, where he and his companions had been received very hospitably by the British consul, Mr. Rennold, and his family; the other, dated July 24, from Bathurst, on the river Gambia. Here they had been received very kindly by a Wesleyan missionary, the Rev. M. Godman, and the Wesleyan schoolmaster, Mr. Lynn, who entertained them above a week in the most friendly manner, declining to receive any remuneration. These are the only ministers of religion, although Gambia contains from forty-five to fifty thousand inhabitants.

On board the vessel was a large quantity of gunpowder;—a freight which had occasioned our friends some uneasiness, especially since a heavy tornado had occurred, in which their foremast was struck by lightning, and materially injured. They were expecting however to leave Bathurst on the following day, for Bissao, a Portuguese settlement and small island, about twenty-four hours to leeward, where they were to deposit a large portion of the dangerous cargo. All were in good health.

Mr. Merrick writes thus from Bissao, on the 8th of August:—

I am happy to inform you that Mrs. Merrick gave birth to a fine, strong girl at nine o'clock this morning, after a day and two nights' severe pain. The child (named Rosanna Mary) is doing well, but Mrs. Merrick is poorly of fever; but under the kind attention and care of Dr. Prince and Mrs. Prince, and with the divine blessing, she will I hope be soon as strong and healthy as ever.

I am rather apprehensive you were not apprized that a portion of the cargo of our vessel was to be discharged at this place. We have been here eleven days, and at this season of the year must suffer more or less by our retention in the river. Mrs. Prince and her dear child have been very poorly of fever since their arrival here. Dr. Prince has had a few slight attacks, and Mrs. Merrick's fever began on Sunday last. In justice to our captain, it is necessary to state, that the delay which has taken place in the delivery of his cargo is not attributable to him, but to his consignees.

the time very comfortably with our Wesleyan missionary brother, Mr. Godman, and his coadjutor, Mr. Lynn, who is schoolmaster. Our Wesleyan friends have a substantial chapel and mission house at Bathurst, and an excellent school-room. There are about ninety children in regular attendance, many of whom write and cypher well. Mr. Lynn is very zealous in his work, and I hope he may long be spared to prosecute his important labours. On the morning of the Lord's day I spent at Bathurst, I preached in the Wesleyan chapel to about three hundred persons; and felt grateful for the opportunity afforded me of declaring salvation by the blood of Christ. I have been much affected with the degraded condition of the Africans, and have sometimes thought, since my arrival on the coast, that the day of their civilization and salvation is far, far away, but my sombre meditations are checked by the remembrance of the almighty power of him who has enjoined his disciples to go into all the world and preach the gospel to every creature.

We were nine days at Bathurst, and spent



## WEST INDIES.

## BELIZE.

On the eleventh of August, Mr. Henderson wrote from Belize, as follows :—

The sum of sixty dollars has been made up by several of the members of our church, to send as a token of our sympathy with our suffering brethren in Denmark. I am ready to send it off the first opportunity.

Mr. J. Thomson, agent of the British and Foreign Bible Society, who is at Mexico, intends proceeding to Guatemala, and will remain a little at Belize. I shall try to get up our mission anniversary during his stay. His sojourn will I expect be at the mission house.

Colonel Fancourt, the new superintendent of this settlement, gives much satisfaction to the inhabitants. A chief justice has been added to the number of public functionaries, and pleases well.

I beg you to express our sincere thanks to our friends who have sent us a second box of articles by the Calista, which came into harbour this evening; though we have had no intelligence from on board, and the packet taking this sails early in the morning of the twelfth.

A catholic priest has a second time been sent from Jamaica to settle at Belize, but not

meeting with sufficient encouragement, has left for Truxilla, where he waits for instructions, and may yet return here. Perverse as they are, catholics, as they are unsupported by the secular arm, are not the object of dread that established missionaries would be. When I think of the hostility of the establishment to missionary operations, all others are lost sight of in this place. Yet an evil permitted must result in ultimate glory to the Most High.

My schools prosper, and are very attractive, so that I am much engaged. The native teachers in course of instruction, namely, brethren Warner, Woods, and Michael, give me much pleasure, both in their attainments in school and their consistent walk out of doors. Still they rather add to my engagements than relieve me; but I hope shortly to be able to leave the school more in one of their hands, that I may devote more of my time to Karif. As to Mosquito, I see no way at present of attaining a knowledge of the language without a residence amongst those who speak it, say for a year at least. This I can only talk of until you send me a coadjutor.

## KINGSTON, JAMAICA.

Our readers will learn with pain, that in the late awful conflagration which has destroyed a large part of the city of Kingston, one of the baptist chapels, that in Hanover Street, occupied for many years by Mr. Tinson, and recently by Mr. Wood, has suffered material injury. The account which Mr. Wood has forwarded of the calamity, dated September 7th, cannot fail to excite much sympathy for himself and his people.

Since the sailing of the last packet we have been visited by one of the most fearful calamities which has befallen Kingston for many years. On Saturday week last a dreadful fire broke out, which laid nearly four hundred houses in ruins, and which for a considerable time threatened destruction to the whole city. The fire originated at the foundry towards the east end of the city, and was first discovered about ten o'clock, A.M. Just as it commenced the sea-breeze sprang up, which carried the sparks all over the south-eastern part of the city. The city was almost parched

for want of rain, and as the houses are all covered, and numbers of them entirely built of wood, the flames spread with amazing rapidity, so that in about two hours after it first commenced, the fire had extended to the Roman Catholic chapel beyond the parade,—more than half a mile. Here its progress was staid, as the wind abated. Here, however, the work of destruction did not cease. About five or six o'clock the land breeze set in, and as it blew from the north, it carried back the fire in a line almost parallel to the one it had taken in the morning, but a little to the east-

ward of it; so that a great number of houses that had met with a narrow escape in the morning, were now involved in the common ruin. You will perceive from the papers which you will receive, and which contain a sketch of the city, that the mission premises in Hanover Street were in imminent peril. We have, I assure you, had a narrow escape. Our premises, as well as the two Wesleyan chapels, seem to have been almost miraculously preserved. I saw that danger was to be apprehended as soon as the fire commenced, and I made what haste I could to convey Mrs. Wood, who was in a very precarious state of health at the time, to a place of safety. I had no sooner taken her to the mission house in East Queen Street, and hastened as fast as possible back to the chapel, than it was on fire in several places. We had a plentiful supply of water in the yard, and some of our friends got on the roof, and with blankets, &c., extinguished the fire. Had they not used the most strenuous exertions, the chapel would have been one of the first buildings to be burnt to the ground. If it had been destroyed, the consequences to the neighbourhood would have been much more tremendous. About nine o'clock we were again in jeopardy. By the change of the wind every house in Hanover Street opposite the chapel, for a considerable distance, was consumed; and directly opposite the new house, which has just been erected there, was an extensive coach manufactory, which as soon as the fire reached it, presented a most terrific appearance. All hope of the mission property was now over; the doors of the chapel were burst open, and in an incredibly short time the mob succeeded in gutting the chapel, leaving only one or two pews in the gallery, and the pulpit which they began to knock to pieces. Some of my library and furniture had been removed in the early part of the day; the remainder was now thrown into the yard, and some of it preserved, the remainder lost, knocked to pieces, or burnt. The men on the roof were commanded to abandon the chapel, but they refused to do so, and one of them nearly lost his life for his temerity: he was severely scorched on one side by the flame. About ten o'clock the wind changed, and placed us

out of danger. The fire continued to burn most fearfully until two o'clock, when it began to abate, and when almost every house in its line to the sea was destroyed.

This, sir, is indeed an awful visitation. It is looked upon by the people as the work of God, and I trust that whilst his "judgments are abroad in the earth, the inhabitants will learn righteousness."

You will perceive that I am again involved in difficulties, but I trust I shall be assisted to overcome them. A short time ago we expended £100 in repairing and painting the chapel, and now we have three times as much to do to it as we had then. Our house is uninjured. We ascribe its preservation to the fact of its being new, and entirely built of brick.

Our people, I am sure, will do what they can towards repairing the chapel, but as a great number of them are sufferers, and have escaped merely with the skin of their teeth, they cannot be expected to do much. Our receipts this quarter, instead of being about £50, as usual, have not at present, in consequence of the fire, amounted to half that sum; and I do not think, from the answers I received from my brethren (with only two exceptions) when I appealed to them for assistance a short time ago, that they are in circumstances to afford me any aid. I have, therefore, drawn a bill on the committee for £100, and I feel confident that from the peculiar circumstances of my case, they will not hesitate to honour it. Brethren Rouse, Dowson, and Nash have endorsed the bill.

We have remained with brother Rouse ever since the melancholy occurrence, and I can assure you we are exceedingly grateful that we have this place of refuge. Our congregation will meet in the East Queen Street chapel until our own is repaired.

I trust something will be done in England for the poor sufferers. If a small sum could be raised for the relief of the poor people connected with our churches, it would be most thankfully received by them. If you would represent their case to some of the philanthropists of Great Britain, a subscription list might be opened, which would save many a poor creature from starvation or death.

## HOME PROCEEDINGS.

### JUVENILE ASSOCIATIONS.

Within the last few weeks several highly interesting Juvenile Meetings have been held by Rev. W. Fraser in various parts of the country. It has long been felt to be important that

our Sunday-schools, and the young friends of the different congregations, should be imbued with a missionary spirit and trained to the exercise of self-denial to promote missionary

objects. Mr. Fraser has accordingly visited the places enumerated below, and in many instances the attendance was overflowing, and great interest was excited by his visit.

#### IN THE NORTH, Accrington.

Bolton.  
Burnley.  
Chowbent.  
Cloughfold.  
Colne.  
Goodshaw.  
Haslingden.  
Inskip.  
Liverpool, Lime Street.  
Liverpool, Pembroke Chapel.  
Lotton.  
Luton.  
Preston.

#### IN THE WEST,

Bath.  
Bristol.  
Gloucester.  
Shortwood.

Stroud, &c.

Uley.

IN THE EAST, Cambridge.

Colchester.

In all these places collecting-books were left, and in some Juvenile Associations were organized.

At the same time, W. B. Gurney, Esq., the Treasurer of the Society, has kindly aided this cause by giving lectures to young people at various places. Lymington, Beaulieu Rails, Southampton, Newport, Cottenham, Wisbeach, Long Sutton, and Lynn have all been favoured with a visit, the fruits of which, it is hoped, will be seen in the next Annual Report.

At many of the above meetings, the children of different congregations attended; so that it is hoped the missionary spirit will be diffused by them through various sections of the Christian church.

### LETTERS RECEIVED FROM MISSIONARIES.

|                |                      |                               |
|----------------|----------------------|-------------------------------|
| ASIA .....     | CALCUTTA .....       | W. W. Evans, August 7.        |
|                |                      | J. Thomas, August 9.          |
|                |                      | J. Wenger, March 4.           |
|                | DINAGEPORE.....      | H. Smylie, July 10.           |
|                | PATNA.....           | H. Beddy, June 6.             |
|                | SAMARANG .....       | G. Brückner, May 16.          |
| AFRICA .....   | BONAVISTA.....       | Dr. Prince, July 12.          |
|                | BISSAO .....         | J. Merrick, August 8.         |
|                | AT SEA.....          | J. Clarke, Sept. 3. All well. |
| BAHAMAS.....   | NASSAU.....          | W. Rycroft, August 24.        |
| HONDURAS ..... | BELIZE.....          | A. Henderson, August 11.      |
| JAMAICA.....   | BELLE CASTLE.....    | J. Kingdon, August 18.        |
|                | BROWN'S TOWN.....    | J. Clark, August 19.          |
|                | CALABAR.....         | J. Tinson, August 14 and 19.  |
|                | EBONY GROVE .....    | J. Reid, August 11.           |
|                | FALMOUTH.....        | W. Knibb, August 17 and 19.   |
|                | GURNEY'S MOUNT ..... | E. Woolley, August 5.         |
|                | KINGSTON .....       | G. Rouse, August 22.          |
|                |                      | J. H. Wood, Aug. 23, Sept. 7. |
|                | MOUNT CAREY.....     | T. Burchell, August 15.       |
|                | MOUNT CHARLES .....  | W. Whitehorne, August 21.     |
|                | OLD HARBOUR.....     | H. C. Taylor, August 29.      |
|                | SALTER'S HILL .....  | W. Dendy, August 29.          |
|                | YALLAHS.....         | W. Nash, September 6.         |
| TRINIDAD ..... | PORT OF SPAIN.....   | G. Cowen, September 4.        |



## CONTRIBUTIONS

*Received on account of the Baptist Missionary Society, during the month of September, 1843.*

| £ s. d.                     |    | £ s. d. |                                | £ s. d.                 |                      |
|-----------------------------|----|---------|--------------------------------|-------------------------|----------------------|
| <b>Donations.</b>           |    |         | <b>Coleford—</b>               |                         |                      |
| A Friend, (T.)              | 10 | 0       | 0                              | Collection              | 4 6 0                |
| A Friend                    | 0  | 10      | 0                              | Contributions           | 7 16 9               |
| Davies, Mrs., Waltham-      |    |         |                                | Eastcombe, Collection   | 0 16 0               |
| stow, for Translations      | 2  | 0       | 0                              | Eastington, ditto       | 3 7 6                |
| M. E.                       | 2  | 0       | 0                              | Hampton, ditto          | 5 0 0                |
| Moulton, Rev. G. W.         | 1  | 0       | 0                              | Hilsley, ditto          | 1 4 0                |
| <b>Legacies.</b>            |    |         | <b>King Stanley—</b>           |                         |                      |
| Mackay, John, Esq., late    |    |         |                                | Collection              | 5 13 6               |
| of Rockfield                | 10 | 0       | 0                              | Contributions           | 11 3 6               |
| Stimpson, Mrs., late of     |    |         |                                | Painwick, Collection    | 0 11 0               |
| Waterbeach, one eighth      |    |         |                                | Slimbridge, Contribs    | 0 18 6               |
| of residue                  | 36 | 4       | 1                              | <b>Shortwood—</b>       |                      |
|                             |    |         | Collection                     |                         |                      |
|                             |    |         | Contributions                  |                         |                      |
|                             |    |         | Do., for Miss. Vessel          |                         |                      |
|                             |    |         | Do., by Mrs. S. Leonard,       |                         |                      |
|                             |    |         | for school in                  |                         |                      |
|                             |    |         | Ceylon                         |                         |                      |
|                             |    |         | Sunday School                  |                         |                      |
| <b>LONDON AND MIDDLESEX</b> |    |         |                                |                         |                      |
| <b>AUXILIARIES.</b>         |    |         |                                |                         |                      |
| Devonshire Square, on       |    |         |                                | <b>Stroud—</b>          |                      |
| account                     | 21 | 11      | 7                              | Collection              | 13 1 2               |
| Do., Collection             | 30 | 0       | 3                              | Contributions           | 8 9 0                |
|                             |    |         | Do., Sunday School             |                         |                      |
| <b>BEDFORDSHIRE.</b>        |    |         |                                |                         |                      |
| J. H., (product chiefly of  |    |         |                                | <b>Tetbury—</b>         |                      |
| stock of mission bees)      |    |         |                                | Collection              | 1 12 6               |
| by Mr. Page                 | 1  | 0       | 0                              | Friend to Africa        | 5 0 0                |
|                             |    |         | <b>Woodchester—</b>            |                         |                      |
|                             |    |         | Collection                     |                         |                      |
| <b>BUCKINGHAMSHIRE.</b>     |    |         |                                |                         |                      |
| Flaunden, moiety of Col-    |    |         |                                | <b>HERTFORDSHIRE.</b>   |                      |
| lection, by Rev. G.         |    |         |                                | <b>Hitchin—</b>         |                      |
| Dawson, M.A.                | 1  | 3       | 0                              | A Friend, for native    |                      |
|                             |    |         |                                |                         | girl, "Morian," at   |
|                             |    |         |                                |                         | Entally              |
| <b>ESSEX.</b>               |    |         |                                |                         |                      |
| Colchester, Collections.    | 15 | 11      | 6                              | <b>KENT.</b>            |                      |
| East Mersea, Missionary     |    |         |                                | <b>Smarden—</b>         |                      |
| box                         | 0  | 16      | 2                              | Collection              |                      |
| Writtle—                    |    |         |                                | Pierce, Mr. J. J., Lam- |                      |
| Challis, Mr.                | 1  | 0       | 0                              | bermarsh                |                      |
| Dowson, Mr. J.              | 1  | 0       | 0                              | Woolwich—               |                      |
|                             |    |         |                                |                         | Hopkins, Miss, Coham |
|                             |    |         |                                |                         | House, A. S.         |
| <b>GLOUCESTERSHIRE.</b>     |    |         |                                |                         |                      |
| Avening, Collection         | 3  | 12      | 4                              | <b>LANCASHIRE.</b>      |                      |
| Cambridge, ditto            | 1  | 0       | 0                              | Manchester*             |                      |
| Chalford—                   |    |         |                                |                         |                      |
| Collection                  | 1  | 18      | 6                              |                         |                      |
| Contributions               | 2  | 1       | 0                              |                         |                      |
| Chipping Campden, for       |    |         |                                |                         |                      |
| native girl, "Sarah E.      |    |         |                                |                         |                      |
| Smith," at Entally          | 3  | 4       | 7                              |                         |                      |
|                             |    |         | * An Auxiliary to the Mission  |                         |                      |
|                             |    |         | for Manchester and Salford has |                         |                      |
|                             |    |         | 447 16 1                       |                         |                      |

|                            | £   | s. | d. |                         | £  | s. | d. |                         | £   | s. | d. |
|----------------------------|-----|----|----|-------------------------|----|----|----|-------------------------|-----|----|----|
| NORFOLK.                   |     |    |    | SOUTH WALES.            |    |    |    | Langloffan—             |     |    |    |
| Norwich, &c., on account   | 35  | 12 | 11 | Caersalem .....         | 2  | 7  | 6  | Collection .....        | 4   | 7  | 3  |
| NORTHAMPTONSHIRE.          |     |    |    | CARDIGANSHIRE, &c., by  | 54 | 4  | 2  | Contributions .....     | 14  | 3  | 0  |
| Clipstone .....            | 22  | 10 | 0  | Rev. D. Rees .....      | 6  | 6  | 7  | Lettenson—              |     |    |    |
| SOMERSETSHIRE.             |     |    |    | Carmarthen, Collection, |    |    |    | Collection .....        | 1   | 1  | 3  |
| Bath, on account .....     | 20  | 0  | 0  | by ditto .....          |    |    |    | Contributions .....     | 0   | 17 | 6  |
| Clevedon, by Stephen       |     |    |    | Merthyr and Dowlais—    |    |    |    | Molestone —             |     |    |    |
| Reeves .....               | 0   | 5  | 0  | Zion—                   |    |    |    | Collection .....        | 0   | 13 | 0  |
| STAFFORDSHIRE.             |     |    |    | Collections .....       | 6  | 19 | 7  | Myrtlewy—               |     |    |    |
| Coseley, by Rev. J. Mau-   |     |    |    | Contributions .....     | 4  | 3  | 6  | Collection .....        | 1   | 2  | 1  |
| rice, for Africa .....     | 2   | 10 | 0  | Ebenezer .....          | 1  | 7  | 8  | Narberth .....          | 5   | 10 | 0  |
| SURREY.                    |     |    |    | Tabernacle .....        | 1  | 13 | 6  | Pembroke—               |     |    |    |
| Dorking—                   |     |    |    | High Street—            |    |    |    | Collections .....       | 3   | 3  | 0  |
| Jackson, Mrs. ....         | 10  | 0  | 0  | Collections .....       | 2  | 13 | 9  | Pembroke Dock, Bethany— |     |    |    |
| WARWICKSHIRE.              |     |    |    | Contributions .....     | 5  | 4  | 6  | Collections .....       | 7   | 14 | 2  |
| Birmingham, on account,    |     |    |    | Charles, Mr. Henry ...  | 0  | 10 | 0  | Contributions .....     | 12  | 15 | 8  |
| by B. Lepard, Esq. ....    | 60  | 0  | 0  | PEMBROKESHIRE—          |    |    |    | Do., Sun. School. ...   | 1   | 10 | 7  |
| WILTSHIRE.                 |     |    |    | Bethsaida, Contribu-    | 9  | 5  | 1  | Pennel—                 |     |    |    |
| Trowbridge—                |     |    |    | tions .....             | 1  | 16 | 4  | Collection .....        | 0   | 16 | 6  |
| Page, Mrs., to make        |     |    |    | Blaenffos—              |    |    |    | Contributions .....     | 1   | 13 | 6  |
| her subscription £20       | 5   | 0  | 0  | Collection .....        | 2  | 5  | 0  | Saint Daniel's—         |     |    |    |
| WORCESTERSHIRE.            |     |    |    | Do., Sun. School. ...   | 2  | 16 | 2  | Collection .....        | 0   | 13 | 0  |
| Astwood .....              | 10  | 15 | 0  | Blaenllyn—              |    |    |    | Soan—                   |     |    |    |
| Kidderminster .....        | 21  | 5  | 0  | Collection .....        | 0  | 17 | 8  | Collection .....        | 0   | 17 | 0  |
| YORKSHIRE.                 |     |    |    | Contributions .....     | 4  | 5  | 0  | Contributions .....     | 5   | 1  | 9  |
| YORKSHIRE, on account,     |     |    |    | Blaenywaun—             |    |    |    | Tabor—                  |     |    |    |
| by Rev. P. J. Saffery. ... | 100 | 0  | 0  | Collection .....        | 3  | 8  | 6  | Collection .....        | 1   | 1  | 9  |
|                            |     |    |    | Caersalem—              |    |    |    | Contributions .....     | 0   | 12 | 6  |
|                            |     |    |    | Collection .....        | 0  | 15 | 0  | Trefdraeth (Newport)—   |     |    |    |
|                            |     |    |    | Contributions .....     | 0  | 10 | 0  | Collection .....        | 1   | 3  | 2  |
|                            |     |    |    | Croesgoch—              |    |    |    | Contributions .....     | 2   | 12 | 6  |
|                            |     |    |    | Collection .....        | 1  | 10 | 6  | Do., Sun. School. ...   | 3   | 17 | 4  |
|                            |     |    |    | Contributions .....     | 1  | 3  | 6  |                         | 113 | 14 | 4  |
|                            |     |    |    | Fishguard—              |    |    |    | Acknowledged before     |     |    |    |
|                            |     |    |    | Collection .....        | 2  | 4  | 0  | and expenses .....      | 45  | 6  | 6  |
|                            |     |    |    | Contributions .....     | 2  | 7  | 5  |                         | 68  | 7  | 10 |
|                            |     |    |    | Do., Sun. School. ...   | 1  | 8  | 7  | FOREIGN.                |     |    |    |
|                            |     |    |    | Harmony—                |    |    |    | Kingston, Jamaica—      |     |    |    |
|                            |     |    |    | Collections .....       | 0  | 16 | 4  | A Christian Teetotaler  | 50  | 0  | 0  |
|                            |     |    |    | Contributions .....     | 2  | 2  | 6  |                         |     |    |    |
|                            |     |    |    | Jabez—                  |    |    |    |                         |     |    |    |
|                            |     |    |    | Collection .....        | 1  | 3  | 9  |                         |     |    |    |
|                            |     |    |    | Contributions .....     | 3  | 12 | 6  |                         |     |    |    |

## CONTRIBUTIONS TO THE JUBILEE FUND,

From the 1st to the 30th of September, 1843.

|                              | £  | s. | d. |                            | £   | s. | d. |                          | £   | s. | d. |
|------------------------------|----|----|----|----------------------------|-----|----|----|--------------------------|-----|----|----|
| Barton Mills—                |    |    |    | Laverton—                  |     |    |    | Crewdson, Jos., Esq.,    |     |    |    |
| Thank Offering .....         | 1  | 0  | 0  | A Village Friend, for      |     |    |    | for do. ....             | 5   | 0  | 0  |
| Card, by Anna Secker         | 0  | 17 | 1  | Missionary Vessel ...      | 1   | 0  | 0  | Newcastle on Tyne—       |     |    |    |
| BIRMINGHAM—                  |    |    |    | London—                    |     |    |    | Additional, by Miss C.   |     |    |    |
| Contributions, by Mr.        |    |    |    | A Friend (T.), for do. ... | 10  | 0  | 0  | J. Angus .....           | 0   | 5  | 6  |
| Jonathan Makepeace           |    |    |    | Clarke, Rev. John, a       |     |    |    | A few friends, Tuthill   |     |    |    |
| for Missionary Ves. ...      | 12 | 11 | 2  | grant to him from          |     |    |    | Stairs, for Miss. Ves.   | 1   | 1  | 0  |
| Ditto, Bond St. Sun-         |    |    |    | the Corporation of         |     |    |    | Nottingham—              |     |    |    |
| day School, by ditto,        |    |    |    | London, for do. ....       | 100 | 0  | 0  | Rogers, Mrs., sen. ....  | 5   | 0  | 0  |
| for ditto .....              | 0  | 12 | 6  | Deane, George, Esq.,       |     |    |    | Sabden—                  |     |    |    |
| Broughton, Cumberland—       |    |    |    | share in the London        |     |    |    | Foster, George, Esq.,    |     |    |    |
| Collins, Rev. J. P. ....     | 1  | 10 | 0  | Institution .....          | 12  | 0  | 0  | additional, for Miss.    |     |    |    |
| Clevedon, Somerset—          |    |    |    | Packer, Mr., Wal-          |     |    |    | Vessel .....             | 100 | 0  | 0  |
| E. H., for Miss. Vessel      | 1  | 0  | 0  | worth, for Miss Ves.       | 1   | 0  | 0  | Shortwood, for do. ....  | 5   | 2  | 0  |
| Coleford, for do. ....       | 6  | 2  | 6  | Ship Propeller Com-        |     |    |    | Taunton—                 |     |    |    |
| Hazelwood, near Kingsbridge— |    |    |    | pany, half license         |     |    |    | Stevenson, G., Esq.,     |     |    |    |
| Peek, R., Esq., for          |    |    |    | for use of Patent,         |     |    |    | for do. ....             | 10  | 0  | 0  |
| Missionary Vessel ...        | 10 | 0  | 0  | returned, for do. ....     | 30  | 0  | 0  | Trowbridge—              |     |    |    |
| Kingsthorpe—                 |    |    |    | Manchester—                |     |    |    | Page, Mrs., for do. .... | 5   | 0  | 0  |
| Collection & boxes ...       | 1  | 10 | 6  | Crewdson, Isaac, Esq.,     |     |    |    |                          |     |    |    |
|                              |    |    |    | for do. ....               | 10  | 0  | 0  |                          |     |    |    |

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by the Treasurer or Secretary, at the Mission-House, 6, Fen-court, Fenchurch-street, London: in Edinburgh, by the Rev. Christopher Anderson, or H. D. Dickie, Esq.; in Glasgow, by Mr. Joseph Swan; in Dublin, by John Parkes, Esq., Richmond-street; at the Baptist Mission-Press, Calcutta, by the Rev. J. Thomas; at Kingston, Jamaica, by the Rev. Samuel Oughton; and at New York, United States, by W. Colgate, Esq.

# IRISH CHRONICLE.

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## ON SLEEP,

AS OPPOSED TO SPIRITUAL DISCERNMENT AND ACTIVITY  
WITH RESPECT TO IRELAND.

NOVEMBER is a sombre month ; in the English metropolis, where this paper will be printed, it is frequently peculiarly so, and its unpleasant effects on many have long been the subject of observation. We are not about to attempt any philosophical explanation of this matter, but assuming the fact, that there is some connexion between its dense and murky atmosphere and an indisposition to mental and physical activity, we think it may not be unsuitable to direct attention to it as the month commences, that we may apply to each other counteractive stimulants.

Sleep is a wise and beautiful provision for the renewal of our exhausted energies. To disturb it, when necessary, after a period of rigorous exertion, would be a thoughtless or a cruel act ; but in some cases, a tendency to sleep indicates a derangement of the animal system, and requires examination and remedial measures.

Ireland is a part of the United Kingdom, and her condition has long been the subject of examination and observation of a certain kind, for we conceive it has but seldom been entered on voluntarily, or as some would say, *con amore* ; it has forced itself on attention just at intervals, as when a diseased and so a troublesome member of the body, is found to interfere with the movements of the other parts. Some palliation has then been sought, but as the inconvenience has abated, attention has been discontinued. Never, perhaps, have we been thoroughly aroused ; no honest consultation of skilful physicians has been held—certainly no remedial treatment has been perseveringly continued—with a view to a radical cure. Every one, almost, who talks on the subject, says that Ireland has been neglected ; and many affirm that her case has never been understood. The former statement is undeniable ; and, if her whole condition be regarded, the latter may be also true to a very great extent. ,

But surely it ought to be understood ; and that it has not (if it be so) must be attributed mainly to indifference and inattention. We are not writing for those who will never read this paper, for men who are engrossed by literature, commerce, and politics, but for the readers of a Christian periodical, who are most of all concerned for Ireland in her spiritual aspect. They have a general acquaintance with her malady, they know that ignorance broods over her, that superstition chains her down, and that there is no efficient remedy besides the conveyance thither of the pure and holy gospel of Christ.

Very few British Christians come over to Ireland to acquaint themselves with her



state—we earnestly desire that they would ; but with the general knowledge which they possess, how have they acted? Have they not been like men over whom the spirit of slumber has crept? Instead of taking up the subject as one of prime importance, searching it out, conversing on it, and blending their counsels and exertions, with their prayers to God, they appear only to have thought on it in the intervals of their dreams ; if at other times, to have treated it as one of overwhelming difficulty, to which they were not equal. “Is not the difficulty insurmountable?”

We trust that the contents of some preceding papers in this Chronicle have engaged attention ; our object in the present is to increase that attention, and particularly to utter the admonition, “it is dangerous to neglect Ireland.” Who that has passed through her beautiful scenery has not sighed over the moral and spiritual wilderness! Brethren, as you view it, or read of it, remember that while British Christians slept, to whom naturally belonged the care of Ireland’s spiritual interests, the enemy was sowing tares. They have grown, and flowered, and seeded ; and as if by a righteous retribution, the winds of heaven have blown a portion of the seed into your own land. Structures are rising amongst you, surmounted by the cross, emblematic only of the mass celebrated at the altar within. Could you ascertain how many of the priests who serve thereat were *importations from Ireland*, you might feel the force of the quotation thus applied. “It is high time to awake out of sleep.” They who sleep, as a means of recruiting their strength, sleep in the night. If we are found slumbering in the day, after having been admonished of the dishonour and the danger that attend it—slumbering in such a day as this!—will it not be accounted treason against our Lord and Master?

The selfish plea sometimes urged for deferring aid to our missionary operations abroad, cannot be urged in respect to Ireland. We cannot say we must first attend to the necessities of home ; Ireland is a portion of the kingdom. But such a plea would be as foolish as it would be wicked. In vain the husbandman will weed his own plot of ground, if that of his immediate neighbour, utterly neglected, be rank with every useless and noxious production. In mere self-defence he would exert himself, and urge others to exertion, beyond his own field. In like manner, we must not only be awake, but *vigilant and active*. “Good, as an exotic, must be planted, watered, and fenced. Evil is self-sown, and creeps on while men sleep.” The absence therefore of direct labour, vigorous and persevering, cannot be allowed. All must co-operate in the effort to extirpate the error in the midst of which we live, and to plant in its stead the tree of life. This must be done in Ireland, for her own sake, prompted by the benevolence which the gospel inspires, with love to the souls of her teeming population of nine millions. It must be done *for the sake of England*—to maintain and exalt her character as the benefactress of the world ; it must be regarded as a redeeming measure, as a set-off against neglect throughout the whole period of the connexion of the two islands ; it is essential *for the safety of England*. Error in activity so near to her own borders cannot be overlooked with impunity.

Yet let it be regarded as a measure of mercy and benevolence, assuming the character of a debt, which now discovered to have been due so long, a sense of shame shall urge us to arise and liquidate, with ample interest. God is mercifully affording indications of his favour to his servants who labour in this interesting portion of the vineyard. Recent events, the control and direction of which were altogether his own, have increased the number of these servants. The demand for





|                                               | £  | s. | d.     |                                | £ | s. | d.                            |
|-----------------------------------------------|----|----|--------|--------------------------------|---|----|-------------------------------|
| Birmingham, Bond St., by Mr. Lepard....       | 5  | 13 | 4      | Mr. Day.....                   | 0 | 10 | 0                             |
| Miss Bath, Chalford.....                      | 0  | 10 | 0      | Mr. Brown.....                 | 0 | 10 | 0                             |
| Tewkesbury Ladies, by Miss Jones.....         | 2  | 14 | 0      | Mrs. Rusher.....               | 0 | 10 | 0                             |
| Left in a pew at Camberwell.....              | 0  | 3  | 0      | Mr. C. Poulton.....            | 0 | 5  | 0                             |
| Chelsea, by Rev. G. Pritchard—                |    |    |        | Mr. J. Johnson.....            | 0 | 5  | 0                             |
| Collection.....                               | 5  | 0  | 0      | Mr. Collier.....               | 0 | 5  | 0                             |
| By children of Sunday School.....             | 0  | 10 | 0      | Mr. Salter.....                | 0 | 5  | 0                             |
| M. B., two quarters.....                      | 0  | 5  | 0      | Mr. Gostage.....               | 0 | 5  | 0                             |
| Liverpool, collection at Rev. C. M. Birrell's | 16 | 12 | 10     | Mrs. Elisha.....               | 0 | 10 | 0                             |
| Mr. Palethorpe, jun.....                      | 1  | 0  | 0      | Mr. Noon.....                  | 0 | 5  | 0                             |
| Children of the Sabbath School.....           | 0  | 6  | 0      | Mr. P. Davies.....             | 0 | 10 | 0                             |
| Cork, part of Endowment.....                  | 15 | 0  | 0      | M. M.....                      | 0 | 5  | 0                             |
| Ballina, by Mr. Bates—                        |    |    |        | Mr. Church.....                | 0 | 5  | 0 <sup>3</sup> / <sub>4</sub> |
| Major O'Hara.....                             | 3  | 0  | 0      | Mr. P. Davies, Broad Street... | 0 | 2  | 6                             |
| H. Crofton, Esq.....                          | 1  | 1  | 0      | Children of Mr. P. Davies,     |   |    |                               |
|                                               |    |    | 4      | Green Street.....              | 0 | 5  | 5 <sup>1</sup> / <sub>2</sub> |
| Conlig, by Mr. Mulhern.....                   | 3  | 0  | 0      | Miss Wilson.....               | 0 | 2  | 6                             |
| Collected by the Rev. S. Davis                |    |    |        | Friends.....                   | 0 | 3  | 6                             |
| Bristol—                                      |    |    |        |                                |   |    | 6 13 6                        |
| Mrs. Holland.....                             | 50 | 0  | 0      | Bath—                          |   |    |                               |
| Mr. Whittuck.....                             | 1  | 1  | 0      | Mr. Mansford.....              | 1 | 0  | 0                             |
| Mr. G. Thomas.....                            | 1  | 1  | 0      | Rev. D. Wassall.....           | 0 | 10 | 0                             |
| Mr. Shoard.....                               | 1  | 1  | 0      | Mr. Hancock.....               | 0 | 10 | 0                             |
| Mr. Warren, sen.....                          | 0  | 10 | 6      | Mrs. Gay.....                  | 0 | 10 | 0                             |
| Mrs. Berry.....                               | 1  | 1  | 0      | Mr. Amor.....                  | 0 | 5  | 0                             |
| A. and J. Livett.....                         | 1  | 1  | 0      | Mr. E. Godwin.....             | 0 | 10 | 0                             |
| Mr. Cross.....                                | 1  | 1  | 0      | Mr. Archard.....               | 0 | 5  | 0                             |
| Mr. J. Stephens.....                          | 1  | 1  | 0      | Mr. Arthur, donation.....      | 0 | 5  | 0                             |
| Mr. E. T. Ransford.....                       | 0  | 10 | 6      | Mr. W. Taylor.....             | 0 | 5  | 0                             |
| Mr. Chandler, sen.....                        | 1  | 1  | 0      | Mr. Martin.....                | 0 | 5  | 0                             |
| Mrs. J. B. Sherring.....                      | 1  | 0  | 0      | Mrs. Harris.....               | 0 | 5  | 0                             |
| Mr. R. B. Sherring.....                       | 1  | 1  | 0      | Friends.....                   | 0 | 16 | 0                             |
| Mr. Probyn.....                               | 1  | 1  | 0      |                                |   |    | 5 6 0                         |
| Mr. Price.....                                | 0  | 10 | 6      | Keynsham—                      |   |    |                               |
| Mr. Worrell.....                              | 0  | 10 | 6      | Mr. Edwards.....               | 1 | 1  | 0                             |
| Mr. Cary.....                                 | 1  | 1  | 0      | Rev. T. Ayres.....             | 0 | 5  | 0                             |
| Dr. Bompass.....                              | 1  | 1  | 0      | Miss Ayres.....                | 0 | 5  | 0                             |
| Mr. F. Holmes.....                            | 1  | 1  | 0      | Mr. Derrick.....               | 0 | 5  | 0                             |
| Mr. E. H. Phillips.....                       | 0  | 10 | 6      | Mrs. Collyer.....              | 0 | 5  | 0                             |
| Mrs. Rosseter, Paulton, by                    |    |    |        | Collection.....                | 1 | 8  | 0                             |
| Mr. Winter.....                               | 1  | 0  | 0      |                                |   |    | 3 9 0                         |
| Mr. J. G. Smith.....                          | 1  | 1  | 0      | Downton—                       |   |    |                               |
| Collection at Rev. T. Winter's                | 10 | 10 | 0      | Mr. Whitechurch, N. Charford   | 3 | 3  | 0                             |
| Ditto, Rev. G. H. Davis's...                  | 10 | 0  | 0      | Collection at Rev. G. Wood-    |   |    |                               |
| Mr. Clift.....                                | 0  | 10 | 0      | row's.....                     | 5 | 10 | 0                             |
| Mr. Gould.....                                | 0  | 10 | 0      |                                |   |    | 8 13 0                        |
| Rev. T. S. Crisp.....                         | 0  | 10 | 6      | Salisbury—                     |   |    |                               |
| Rev. J. Foster.....                           | 0  | 10 | 6      | Collection at Rev. I. New's... | 5 | 0  | 0                             |
| Mr. R. Leonard.....                           | 1  | 1  | 0      | Mrs. W. Whitechurch.....       | 0 | 10 | 0                             |
| Mr. J. Chandler.....                          | 0  | 5  | 0      | Mr. S. Whitechurch, jun.....   | 1 | 0  | 0                             |
|                                               |    |    | 93 3 6 |                                |   |    | 6 10 0                        |
| Reading—                                      |    |    |        |                                |   |    |                               |
| Mr. B. Williams.....                          | 1  | 0  | 0      |                                |   |    |                               |
| Mr. G. J. Johnson.....                        | 0  | 10 | 0      |                                |   |    |                               |

Subscriptions and Donations thankfully received by the Secretary, Rev. SAMUEL GREEN, 61, Queen's Row, Walworth; by the Rev. JOSEPH ANGUS, at the Baptist Mission Rooms, 6, Fen Court, Fenchurch-street; and the Rev. STEPHEN DAVIS, 92, St. John-street-road, Islington; ROBERT STOCK, Esq., Treasurer, Regent-street; Mr. J. SANDERS, 104, Great Russell-street, Bloomsbury; at the Union Bank, Argyle Place; by the Rev. C. ANDERSON, Edinburgh; the Rev. Mr. INNES, Frederick-street, Edinburgh; by the Rev. C. HARDCASTLE, Waterford; Rev. F. TRESTRAIL, Rock Grove Terrace, Strand-road, Cork; by Mr. J. HOPKINS, Cambridge Crescent, Birmingham; Rev. GEORGE GOULD, 1, Seville Place, Dublin; Rev. W. S. ECCLES, Coleraine; Rev. R. WILSON, Belfast; Rev. G. NEWENHAM WATSON, Limerick; and by any Baptist Minister, in any of our principal towns.